

MISSIONS

An International Baptist Magazine

OCTOBER 1945



Official U. S. Navy Photograph

WORLD COMMUNION SUNDAY IN THE SOUTH PACIFIC

VOLUME 36

Amid a setting of luxuriant palm trees, and with a bombing plane in the background, World Communion Sunday is observed by a Protestant chaplain on a tropical island in the South Pacific. The pews are planks set on the tail fins of bombs

NUMBER 8

Not with Swords Loud Clashing

but—



With the flag of Christ unfurled,
And raised that men may see,
We march into the world
That by Truth all may be free.
Seven thousand churches strong,
For the right in Christ arrayed;
The Cross against the wrong,
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Christian Life Crusade

one phase of the

Northern Baptist Crusade for Christ

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THE QUESTION BOX OCTOBER

NOTE—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who traded a watch for two pounds of rice?
2. What was painted in 1497?
3. What is the meaning of *Madre*?
4. Who has eaten more radishes than in previous years?
5. To what did Northern Baptists contribute \$88,388?
6. Who was shot down while flying over Europe?
7. What Abbey is located in Hertfordshire, England?
8. Who could not be evacuated to India?
9. Who died on August 17, 1944?

Note that the current contest began with September and runs through June, 1946, and is open only to subscribers.

10. Along what road can Baptists never achieve unity?
11. Who is George H. Armacost?
12. Who was former president of the Wabash Railroad?
13. What was adopted at Edinburgh on August 17, 1937?
14. Whose life has been as romantic as his birthplace?
15. Whose preaching left an impact that abides?
16. What is our only reason for group-existence?
17. Who is Leonor de la Cruz?
18. Who was a professor in the University of Greifswald?

Rules for 1945-1946

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 15, 1946 to receive credit

WHO'S WHO

In This Issue

Edwin A. Bell is the Foreign Mission Board's Special Representative in Europe.

John Halko is survey field worker for the Home Mission Board's Town and City Department.

Henry W. Munger is a missionary in the Philippine Islands, in service

MISSIONS

An International Baptist Magazine

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For subscription rates see page 402

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OCTOBER, 1945

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since 1904 and repatriated after nearly three years in Japanese concentration camps.

Reuben E. Nelson is the new General Director of the Council on Finance and Promotion.

A Lesson for the Teacher

CARTOON NUMBER 124 BY CHARLES A. WELLS



NUMEROUS books and an almost endless output of magazine articles are discussing the problem of how to re-educate the German people toward democracy.

Leaders of the occupational forces are finding it unexpectedly difficult to plan and carry out the re-educational program. Amid today's confusion in Germany some have thrown up their hands in helplessness. Others realize that the only successful approach to the problem must be spiritual.

At the center of nazism was a blind disregard for the value and the rights of the individual, the opposite of the priceless value of each personality which is at the center of the Christian gospel. The insane doctrines of nazism cannot be torn out by the roots and the void merely filled with cotton batting. Into the vacuum must be projected the teachings that aroused in man an awareness of his divine inheritance. So the problem is not alone the re-education of the German people but whether those responsible for that re-education are themselves aware of and believe in the Christian gospel and are therefore spiritually capable of the educational task assigned to them.

—CHARLES A. WELLS.

Sidney W. Powell is Pastor of the First Baptist Church of St. Paul, Minn.

Evan J. Shearman is Executive Secretary of the Christian Life Crusade and Eastern Director of the Council on Finance and Promotion.

Ada P. Stearns is Associate Secretary of the Woman's Foreign Mission Board.

A Grand and Glorious Subscription Summer

No heat records were broken in July, but the subscription record for MISSIONS exceeded that of any previous July. Subscriptions totalled 1,710, the highest July record in MISSIONS' history. It compares with 1,167 for July, 1944, a net gain of 543.

August likewise maintained the upward trend by recording 2,711 subscriptions which compares with 2,394 for August, 1944, a net gain of 317 for that month.

The score now stands at 141 months of subscription gain and 7 months of loss since the long up-trend began in the spring of 1933.

The heavy subscription season (October, November, December, January, February) lies ahead. To keep the trend upward will depend on the prompt renewal of your own subscription if it expires during this period. Be sure to see your Club Manager or send your renewal to MISSIONS, 152 Madison Ave., New York 16, N. Y.

Instructions to Subscribers

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Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

LETTERS

From the Editor's Mail Bag

I am a close reader of *MISSIONS*, and think it a splendid source of information and a great inspiration to the missionary cause. However, I very often do not agree with you editorially. I often wish the Editor loved the white man as much as he does people of other races, and dealt with our attitudes and problems as kindly as with others.—*Mrs. Sam H. Diemer, Fairmont W. Va.*

Your article, "The World Came to San Francisco," is the best summary I have seen of what was said and done

at the greatest conference in history. In your report you caught not only its significance but also its spirit. You are making *MISSIONS* a great magazine. May your bow abide in strength.—*President Emeritus Claiborne M. Hill, Berkeley, Cal.*

For some time my blood has been boiling because our Northern Baptist Convention was not allowed to meet, and now I am about to boil over because of the paper restriction on the printing of *MISSIONS*. Are there any such restrictions on the use of paper

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in the liquor traffic? I am in favor of fair play and justice for all, but when horse racing, circuses, ball games and other functions involving large crowds are allowed and church conventions are banned, I see no justice. Even over the radio we are urged to attend such affairs and liquor is advertised, but religious broadcasts are limited. And then my blood boils when I think of the theological controversy in the denomination . . . I ought to feel better in getting this letter out of my system, but I don't and I won't until things are different and that will not

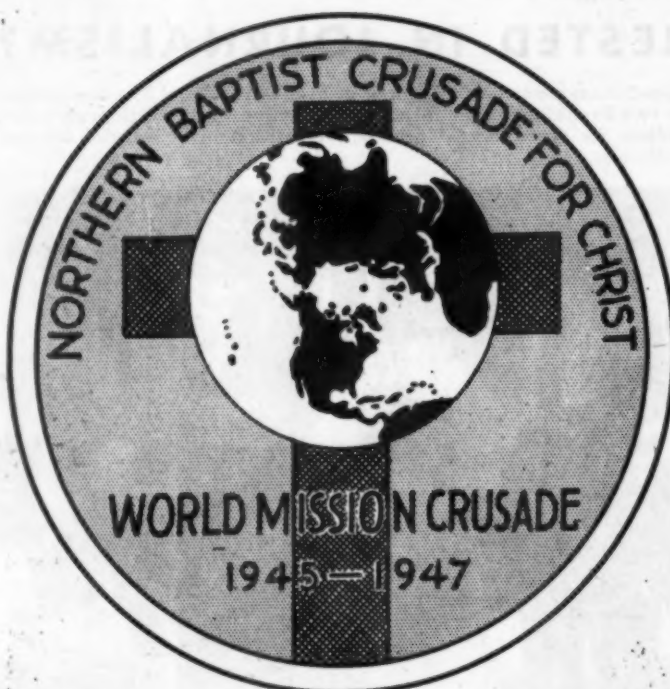
happen until all of Christ's followers wake up and do something about it. Yours in righteous wrath,—*Ethel Ford*, Bryant Pond, Maine.

Your editorial regarding the San Francisco Conference, "World Peace or Third World War," is timely and its analysis clear. But you failed to mention two other factors intimating the probability of a third world war, which are: (1) the continued refusal of the white race to recognize the equality of colored people, and (2) the renewed and determined drive to

force down America's throat peacetime military conscription. It seems worthy to note that soldiers who oppose peacetime conscription, and they are legion, are not permitted to make public utterance of their sentiments, but those who want it are given every opportunity to beat the war drum. The House Committee has reported favorably on peacetime conscription. If it becomes the law of our land, it will mean that democracy has lost and Hitler triumphed. World War III is assured if we have peacetime military conscription, for men trained to fight will fight just as men trained to heal will heal and men trained to build will build.—*Rev. Bruce K. Blunt*, Fort Morgan, Col.

I was extremely interested in Carleton Mabee's article, "Behind Closed Doors with the Feeble-Minded." Our conscientious objectors are doing a

DO YOU KNOW THAT...



**THE SYMBOL TO BE USED IN THE
WORLD MISSION CRUSADE WAS
INSPIRED BY THE OFFICIAL EMBLEM
OF THE UNITED NATIONS CONFERENCE
AT SAN FRANCISCO.**

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wonderful work, but some have had to suffer distressing humiliation at the hand of unsympathizing reporters of some of our newspapers because they prefer hard labor in constructive work rather than destructive labor in taking the lives of other human beings. It is fine to know that MISSIONS gives kindly credit to the constructive things our C.O.'s are doing.—*A. Edna Evans, Uniontown, Pa.*

I have read with interest Carleton Mabee's article in the June issue. MISSIONS has done well in presenting to its readers another of the outstanding services rendered without publicity and fanfare by American conscientious objectors.—*Walter W. Van Kirk, New York, N. Y.*

We read MISSIONS in our church and with one accord we declare it a

most excellent magazine. Personally, I have appreciated very much the attitude taken toward the war and

the church's relationship to it. The publication of Dr. Dahlberg's article on the Conscientious Objector was an example of the leadership of your magazine. People who hitherto had been indifferent or antagonistic toward the C.O.'s were led to a better understanding and to a measure of support for them not alone because of the contents of the article, which could not have been improved upon, but also because MISSIONS published it.—*Rev. Lee A. Howe, Jr., Oneida, N. Y.*

I judge that I am like all your readers in looking forward to the arrival of MISSIONS regardless as to whether I agree with all that is published in it. Indeed MISSIONS might become monotonous if all of it fitted into my accustomed mode of thinking. Stirring up a decided opposition may sometimes be of great value. At least, it makes one think.—*Rev. George A. Riggs, Scranton, Pa.*

I appreciate the contribution of MISSIONS in keeping Christian idealism alive at a time when the great mass of humanity is moved by passion rather than by conscience. I regretted exceedingly seeing one of our Baptist papers recently publish a savage outburst against Kagawa of Japan.—*Rev. John D. Kern, Monmouth, Ill.*

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Thomas Murray, S.D., '41, M.Th., '42, Associate Professor of Church History and Religious Education. He is completing his dissertation for his Ph.D. degree at Yale.



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ABOVE: More than 8,000 men and women at the Sampson, N. Y. Naval Training Center observing last year's World Communion Sunday on October 1, 1944

WORLD COMMUNION SUNDAY

October 7, 1945

**WORLDWIDE
COMMUNION**



U. S. Navy Official Photo

BELOW: The world's most famous picture, "The Last Supper," by Leonardo da Vinci, painted in 1497 on the wall of the Church of Santa Maria delle Grazie in Milan, Italy



MISSIONS

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OCTOBER 1945

Baptist Unity on World Communion Sunday

AIR RAIDS on Milan, Italy, in August, 1943, damaged or destroyed 22 of the 27 churches classed as "cultural monuments", including the Church of Santa Maria delle Grazie. On the section of wall which escaped a direct hit, Leonardo da Vinci in 1497 had painted "The Last Supper." The wall was immediately protected by sandbags against later air raids. With the end of the war the sandbags were removed and disclosed damage only to the tunic of the Apostle James. The entire picture is to be retouched by "dry dusting" and a hypodermic needle application of a special oil.

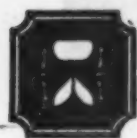
The miraculous escape of the world's most famous picture symbolizes the wartime preservation of the world fellowship of the Christian church that World Communion Sunday, October 7, 1945, will again commemorate. Beginning in New Zealand at the international day date line, World Communion Sunday will follow the sun around the world until its final service in Alaska. For the 6th consecutive year it will be observed in churches in all lands, allied, enemy, neutral, and in all denominations, including Southern Baptists.

Whether the communion service is a holy sacrament or only a church ordinance may be left to the theologians. To the ordinary Christian what is more vital amid today's global tensions and sufferings is this united testimony to the oneness that all Christians have in Christ. In every denomination a growing number of believers know in their hearts that regardless of sectarian attachments, doctrinal shibboleths, and ecclesiastical loyalties, *Christians are one people*. Their oneness transcends all barriers that separate men one from another.

World Communion Sunday thus evidences the unbroken unity of the church. It visibly demonstrates *the only global fellowship that has survived the war*.

In Northern Baptist churches, however, World Communion Sunday should bring pangs of conscience that should prompt solemn and heart-searching meditation on the current disunity among Baptists created by their needless foreign mission theological controversy. At that last supper in the upper room the men around the table cherished many different views and opinions on the person and the significance of their Lord. "It would have been practically impossible," said Dr. Edward H. Pruden in a radio sermon, "to have drawn up a creed that would have been wholly acceptable to all." Yet a sublime unity bound the upper room disciples together. *Their unity was based not on a creed about Him but on a loyalty to Him*. Because of the historic Baptist principle of creedal freedom, unity among Baptists can never be achieved by following the road of creedal uniformity. Today's unhappy, broken Northern Baptist unity can only be reestablished on the basis of the unbroken loyalty and common devotion to the Lord and Saviour whom all Baptists acknowledge.

In this tragic era with its abysmal sufferings, the prime essential is not political power nor global solidarity nor ecclesiastical uniformity. It is unity and fellowship. If World Communion Sunday in Baptist churches can help reestablish unity and fellowship, and prompt a new spirit of cooperation in the Northern Baptist Crusade for Christ, its observance will be of lasting blessing and significance.



The World Today



Current Events of Missionary Interest



The waterfront at Rangoon. Faintly silhouetted against the sky is the Shwe Dagon Pagoda

Rangoon Slowly Recovers From the Devastation and Prostration of War

AN IMMENSE task in reconstruction faces not only the British as they reestablish British sovereignty and plan for the promised full self-government in Burma, but also by American Baptists in this their oldest foreign mission field. The destruction and damage in Rangoon during its Japanese conquest, occupation, and evacuation is described in *The Manchester Guardian* whose correspondent recently visited the recaptured city. Waterfront warehouses are demolished or damaged; cranes are destroyed; fine buildings stand as burned-out husks or are charred internally, stripped of everything that could be wrenched from its place. Residences of wealthy Burmans and Indians are severely damaged and emptied of contents by gangs of looters. European bungalows and the University of Rangoon (which presumably also includes Judson College) are still structurally intact but thoroughly looted. Bombs had destroyed the water and sewage systems. The effects can be imagined. Throughout the period of Japanese occupation there had apparently been no collection of garbage which had accumulated in huge, odoriferous, decaying heaps that only the powerful British bulldozers were able to push to one side in clearing traffic lanes. Sewage had leaked into the subsoil and had polluted all wells. During the rainy season water, contaminated by flowing past piles of garbage and excrement, had flooded and likewise polluted the wells. The corre-

spondent attributes to some mysterious immunity why no terrible epidemic of plague or typhus had not swept across the entire area. Meanwhile municipal government is being restored; derricks are being repaired; river traffic is again moving; looted property is slowly being returned; traffic police direct a vast movement of army vehicles; law and order again function; and water and sewage systems are beginning to serve the community. Within a year, according to the correspondent's estimate, Rangoon will have recovered from its devastation and prostration. Burman rice will be sailing across the Bay of Bengal to feed hungry India. Baptist missionaries will resume the task of evangelizing and teaching and healing which was interrupted four years ago by the Japanese invasion.

A Grand and Noble Wartime Project in Which Baptists Had a Share

ACCORDING to the latest annual report of the so-called "orphaned missions," support for this wartime project of the Protestant churches has not been furnished exclusively by the churches in the United States. Contributing varying amounts have been nearly 25 other countries, as widely scattered as Brazil and Syria, Angola and Argentina, Bermuda and Madagascar. All have had a part in this effort to maintain foreign mission fields whose support by European churches was cut off during the war. It was to be expected that the churches in the United States would furnish the major support.

For the three calendar years, 1942, 1943, 1944 they contributed \$3,367,665; but the other countries were similarly generous by contributing \$449,227, making a grand total of \$3,816,893. Of American churches the Lutherans lead with a gift totalling \$805,129. Northern Baptists are 6th in the list with contributions, through the three consecutive World Emergency Fund appeals, totalling \$88,388. Mission fields aided in this effort are located in all parts of the world, including China, Africa, India, the Near East, and islands in the Pacific. Even South America is included because the churches of Holland maintain missions in Surinam. It should be a matter of pride to Northern Baptists that during these three years of war the foreign mission concern was not restricted to their own familiar ten fields in Asia and Africa, but was expanded to include these other areas where missionaries would have starved and whole stations and projects would have had to be abandoned had not the churches of other lands and denominations come to their rescue. The "Orphaned Missions" constitute one of the glorious chapters in ecumenical Christianity in time of war.

The Return of Religious Freedom to Soviet Russia

RELIGIOUS freedom seems now to be permitted in Soviet Russia. With impressive ceremonies in the presence of a huge congregation of 10,000 worshippers, the Russian Orthodox Church recently enthroned Archbishop Alexis as its new Patriarch. The government promptly permitted him to make an apostolic visit to Jerusalem and

other areas in the Near East, and sanctioned his visit to the United States for which the American government quickly furnished the passport visa. Here he will visit Russian Orthodox churches and attempt to heal the split and reunite the two opposing factions in the United States.

Other encouraging facts are the restoration to the churches of buildings previously confiscated and used for secular purposes. More than 300 churches have been restored to their proper use. More than 50 churches now function in Moscow. Moreover, the Russian Orthodox Church is no longer an "established" church but a "free" church, not supported by state appropriations but by voluntary contributions. Revival of religion was encouraged because the church as a previously capitalist agency was no longer a menace to the communist state. Moreover, the church was well regarded in England and America, and Russia needed to placate her allies. Furthermore, even the atheistic government of Russia discovered that many Russian people who endured the sufferings of war needed and desired some spiritual solace for their woes which communist philosophy could not supply.

Whether the new freedom of the Orthodox Church will likewise be granted to other churches, including Baptists so that a Baptist delegation may attend the next meeting of the Baptist World Alliance, remains to be seen. No delegation of Baptists has been permitted to leave Russia since a small group attended the Baptist World Congress in Toronto in 1928. On their return some of them were victims of the religious persecution of the following year.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

IT IS EASIER TO REMOVE TYRANTS and destroy concentration camps than it is to kill the ideas which gave them birth and strength.—*President Harry S. Truman.*



THE WORLD IS AT THE MERCY of Russia, Britain, and the United States.—*U. S. Senator A. H. Vandenberg.*



WE HAVE LEARNED in airplanes to fly through the air like birds, and in submarines to swim under the sea like fish. All that remains is for us to learn to walk the earth like men.—*Halford E. Luccock.*

IS THERE ANYTHING MORE HIGH SOUNDING than the phrase, "the sacred trust of civilization," as applied to colonial peoples, and is there anything more empty?—*Brig. General Carlos P. Romulo*, Philippine delegate to San Francisco Conference.



EUROPE TODAY IS A BIBLE-LESS CONTINENT. There has been no situation like it in a thousand years.—*Frank H. Mann.*



THE TEST OF COURAGE comes when we are in the minority; the test of tolerance comes when we are in the majority.—*Rev. Ralph W. Sockman.*

Three Years in Japanese Concentration Camps

A Baptist missionary, and a recent repatriate to the United States, describes life and conditions in three different Japanese concentration camps in the Philippine Islands, and the lessons taught him by his terrifying experience

By HENRY W. MUNGER

THE manager of the Insular Lumber Company at Fabrica, where we were living, had built a camp in the woods at the end of a logging railroad about 20 miles from Fabrica. When the Japanese invaded the Philippine Islands we went to this hide-out and felt com-

RIGHT: *Rudely constructed shacks in which civilians lived during their internment in the Santo Tomas Concentration camp.* BELOW: *The American Army of liberation in the courtyard of the Santo Tomas camp*

Pictures on this and opposite page by Arne Photos





Only one small wash rack was available for the laundry of 4,000 civilians in the Santo Tomas camp. It is the turn of these four women to use it

paratively safe. But when the Japanese eventually secured control of the coast of our island, we debated whether we should surrender or take to the woods. If we should surrender we might be badly treated; but to live in the primeval tropical forest for an indefinite period was impossible. So we chose to surrender.

The next day several motor cars whizzed by with a detail of armed Japanese soldiers. They lined us up before our houses and told us that we were to be interned at Bacolod and we would have an hour in which to pack up and be ready to leave. We were permitted to take only two suitcases with personal effects and enough food to last a week.

At Bacolod our internment camp was the public school. Certain rooms were assigned the men; others to the families with children; and others the women. Sugar planters with their families and others were brought in later until we numbered 150 all told. We brought chickens, ducks, goats, sheep, pigs, and a bull; and we planted a vegetable garden. The auditor of the Lumber Company being a Swiss was not interned, and therefore acted as our purchasing agent. He secured for us a regular supply of rice, fruit, meat, and vegetables. Thus we had everything we needed, except butter and fresh milk. As we had several excellent cooks in the camp for a time we lived well. Besides taking

care of our rooms, doing our own laundry, and attending to our personal needs, we were all assigned to some work for the camp. My work was that of a janitor. I volunteered to weed the flower beds. Some of the internees had brought in books, and we had a small but good library. With reading, working, studying, playing games, both indoor and outdoor, and good meals, life was pleasant although restricted.

We had been interned there about nine months when early one afternoon we were ordered to pack up and be ready in two hours to embark for Manila. We sailed in a small freight steamer that had been carrying cargoes of tar and pitch, much of which still remained on board, covering practically everything that we touched. As the Japanese officers occupied the few cabins and made no provision for sleeping accommodations for us, we slept wherever we could find space—on mats on the floor of the deck, on the hatches, on boxes, on the tops of iron drums, under the companionway. Nor did they make any provision for feeding us. Fortunately we had brought along some supplies, and as the Filipino cook permitted us to use the galley we got along fairly well.

After a four-day sail we reached Manila and entered the Santo Tomas Internment Camp,



This is not a soap factory but the mess shack in the Santo Tomas camp in which stew is being cooked for the camp dinner by four civilian internees

which occupied the ground and buildings of the university of that name, the oldest college under the American flag. Mrs. Munger was assigned to a room on the ground floor of the main building occupied by about 20 other women, and I was assigned to a room on the third floor of the educational building. With our admission the number of internees rose to 4,000, involving uncomfortable congestion.

The camp food was fair. A good fruit and vegetable market was operated by Filipinos, also a cold store, selling meat, eggs, and other commodities, a coffee shop, small stands and shops selling various commodities both to eat and to wear; and a camp "exchange." There were lectures, concerts, baseball, football and basketball games, a regular educational program for the children and young people, and religious services three times a week. A visitor to the camp of an evening seeing hundreds of people sitting out on the plaza in their camp chairs, would get the impression that this was a summer resort and not a concentration camp.

After spending nearly a year at Santo Tomas we were transferred to the camp at Los Banos where we lived in barracks constructed of bamboo and roofed with the fronds of the nipa palm. A barrack consisted of 50 rooms, each about 7 × 12, accommodating two persons. Besides the 29 barracks the camp occupied the gymnasium and the cottages belonging to the College of Agriculture. The internees were a mixed lot, a cross-section of the world's population, missionaries of the Baptist, Presbyterian and Alliance boards, a German Jew married to a Polish wife, a woman who claimed to be a direct descendant from Genghis Khan, a British official with a Korean wife, a Cuban married to a Spanish woman, the widow of one of the first Collectors of Customs of the Philippines, a young Chinese woman educated in London, the widow of a British newspaper man and her daughter who had spent most of their lives in Korea, a man who is now probably serving his sentence of seven years in Leavenworth for violating the "Trading with the Enemy Act."

Here conditions rapidly deteriorated. Because of shortage of stocks without, and restrictions within, supplies sold in the camp

market and the canteen gradually diminished. We could get no replacements in wearing apparel. We had to use makeshifts and get along with what we had. We patched and repatched and patched again until a garment consisted mostly of patches of various colors and material, rivalling Joseph's coat of many colors. A highly respected lawyer passed me one day with footgear that a tramp would have been ashamed to wear.

Soon food became scarcer and scarcer. Salt, sugar, coffee, tea, lime juice, peanut butter, meat, vegetables—one after another disappeared from the bill of fare. For months we had only two meals a day. The morning meal consisted of a ladle of rice-corn mush with no milk or sugar to go with it. The evening meal consisted of a ladle of mush or rice with a little spinach, perhaps, and a ladle of stew, either vegetable or beef. I heard one day that 4 kilos of beef had been used to make stew for the whole camp of 2,140 persons. If a piece of meat found its way by accident into a dish it was usually found to be small enough to go into a thimble. For a normal person 2,400 calories of food per day per person is the minimum amount. At one time we were getting 850 calories or about one third the amount required to sustain life. Twice our allowance was reduced.

Internees who applied were allotted small plots of ground for gardens. About half the internees were thus able to supplement their camp chow with food from their gardens. Besides eating what they raised, they fried banana skins, boiled the heart of banana stalks, stewed the leaves of "camote" vines, ate garlic in lieu of onions, and utilized various things not commonly considered as edible. Several men killed and ate cats. One man ate a dog. One man rummaged through the garbage barrel for food. After the commandant gave permission to the guards to trade with the internees, some of the latter traded personal possessions like jewelry, watches, and fountain pens for food. One woman traded her diamond ring for rice and sugar. Then someone promptly stole her rice. Mrs. Munger traded her Elgin watch for two pounds of rice.

The Red Cross supplied the internees with funds for those who had no money. Long before the end, more than half the camp was on relief. At the beginning of our internment we lived on the fat of the land. At the end we were living on faith, hope and charity, and not much charity.

It is not surprising that most of the internees suffered from beriberi, scurvy and malnutrition, causing weakness, swelling of the limbs and loss of weight. Deaths averaged more than one a day, many due to starvation. One of the camp physicians reporting that a man had starved to death was ordered by the commandant to change his report. Upon refusing to do so he was put in jail and was there until the American forces arrived and liberated him. Finally there came a time when the Executive Committee announced that there was on hand only three sacks of rice, half of which was unhulled. The unhulled rice was distributed to the internees, who were told to clean it themselves and then cook it. What we would do when the last of the rice was gone we did not know.

While we were not permitted to get any news from outside we did hear rumors which seeped into camp in various underground channels. We heard that Manila had been captured, that landings had been made in various places, that an army was marching south in our direction. While such reports were not to be accepted on their face value they did give us an idea how the war was going, and that some day the American Army would arrive and liberate us.

One morning Mrs. Munger and I were sitting on our cots in our cubicle waiting for the summons to the seven o'clock roll call. About five minutes before seven we heard the sound of excited shouting and screaming, sounding like the screaming school girls let out when their team makes a winning play in a football game. Looking out we saw a flock of paratroopers less than a mile away dropping into the village; and almost immediately we heard the sound of firing on all sides. Then we knew that our many weary weeks of waiting were at an end. There was no panic, but every one was excited and stood around under shelter waiting to see what would happen next. In a few moments a man

ran through the corridor shouting, "We are moving out in five minutes. Take only what you can wear." Then everyone jumped and began frantically stuffing things into bags. In less time than it takes to tell it we were out of our barracks and found ourselves surrounded by Filipino guerrillas and American troops. Then the word was passed around that we were to go to the plaza and wait there for transportation. As we stopped to rest a moment in front of the hospital our Filipino neighbors came with a large container of steaming coffee and another of hot mush. Standing there under a spreading mango tree with the zooming of planes overhead and the sound of firing, we gulped down a memorable breakfast.

We were transferred to an evacuation hospital in free territory and sheltered and fed and cared for by the American Army. A month later we embarked in a troop ship with some 2500 other refugees besides a large number of troops and landed in Los Angeles. One of the first questions I am usually asked is, "How did the Japanese treat you?" So long as they were winning or thought they were, and so long as we did not break a rule, or try to escape, they treated us well enough. In the Bacolod camp the commandant occasionally distributed cigarettes to the women who smoked and cigars to the men. One day he complimented us upon the improvements we had made in the buildings and grounds. They made some rules such as that we were not to talk about the war or ask leading questions. Every internee was required to stand and bow when an officer approached. In later months the commandant went further and required that an internee should bow to every private soldier. One American who refused to do that was made to stand in front of a post and bow to it for half an hour.

Let a man try to escape or break a rule like passing news in or out of the camp, or be caught smuggling goods, and he was treated very savagely. The commandant, failing to stop men escaping, ordered his guards to shoot on sight anyone found outside of the enclosure. Food was so scarce and the internees were so hungry that some men took the risk and sneaked out of camp at night to contact Fili-

pinos for food, like rice and bananas. Several men were shot doing that. One morning about daybreak a guard seeing a man crawling under the fence shot and wounded him. He left him lying in the road where he fell. He refused to let the camp physician attend to his wound. He refused to let the priest give him spiritual ministrations. The commandant, when informed of the incident, ordered the wounded man to be shot. The camp Executive Committee vigorously protested against such a drastic penalty, but in vain. At 8:25 the order was carried out. A guard put his pistol to the temple of the wounded man and killed him. The committee then addressed the commandant a strongly worded letter of protest, declaring that if the man had been trying to escape the offense would have been merely a breach of military discipline and under international law would have merited the maximum penalty of a 30-day jail sentence. But, as a matter of fact, he was not trying to escape. He was actually trying to return to camp. According to the Geneva Convention which representatives of the Japanese government had signed, capital punishment cannot be ordered by a military commander, but only by a court sitting in trial, at which the accused had an opportunity for defense, and an opportunity to communicate with the representatives of the nation to which he belongs; and then the sentence shall not be carried out until three months from the day of trial. The letter closed with this sentence: "Your action was illegal, inhuman and shocking," and was signed personally by each of the five members of the committee. *It took courage of the highest order to address such a letter to a Japanese officer.*

No one can go through the experience I have described without its doing something to him for better or for worse. The Apostle Paul says, "I have learned in whatsoever state I am therein to be content." Contentment, someone has said, is not being satisfied with a situation. It is getting out of a situation all the good there is in it.

While the experience has not been pleasant, it has taught me some important lessons. It has taught me to appreciate the little blessings

of life as well as the great ones; the things we take for granted such as having enough to eat. It has given me a clearer perspective of life's values. How trite and unimportant are the little annoyances and restrictions and losses we endured compared with the inestimable blessing of the gift of life. To come through alive and be permitted to greet our family and friends in this homeland—what does anything else matter?

I was impressed by the willingness of the internees cheerfully to do any kind of work they were asked to do. The president of the leading American department store in Manila and one of the biggest business men in the city was assigned the job of cleaning fish. The auditor of a large sugar mill was one of the garbage collectors.

I was greatly impressed with the loyalty of the Filipinos. At our first Christmas in the Bacolod camp, Filipino farmers sent in gifts of fruit and vegetables. Never a week went by without our friends sending in gifts of one kind and another. One day we heard the strains of a musical program broadcast from somewhere in the city, and in one song sung by a Filipino woman we heard the expression, "God bless America." We wondered how the Japanese ever let that get by. For all we know the singer may have suffered for it.

As a result of this experience I think I know God better. He has become more real to me—a "living bright reality." Faith has become more real. Trust has become more real. Time and time again as we came to the end of our resources in some small but important matter our need was unexpectedly supplied. Time and time again we seemed to be especially cared for and protected.

At the time of the invasion I wondered if the Filipino Christians would remain loyal or fall for the Japanese propaganda and become—if not anti-American—at least lukewarm. But there is no question now of their loyalty to us, to the church, and to Christ. Although many church buildings have been destroyed, the meeting places are full and the pastors and lay-workers are carrying on. The Filipinos have been weighed in the balance and are not

found wanting. Every fact that has come to my knowledge shows that the faith implanted through years of missionary toil and sacrifice has taken a deep and lasting hold upon them and challenges us to help them in the future to the utmost of our ability. And especially so since the overwhelming tragedy that has come to the Philippine mission in the wanton massacre of our missionaries in the hills of Panay.

Their blood cries to the young people, especially, to take up the torch which they laid down and carry on the light that never yet was on sea or land, that these deaths be not in vain.

And so this experience, as much as it has cost us in loss and sorrow, has through the wonderful grace of God enriched our lives and should make us more useful in His service until the end of our days.

FACTS AND FOLKS

Upon her arrival at the Christian Hospital in Jorhat, Assam, Dr. Mary E. Kirby found the hospital had grown extensively during her nine years' absence in the United States. "It was a happy day for me," she wrote, "seeing father again, seeing the old familiar roads and buildings and just being home. There were welcome programs and many visitors, and before I knew it I was in the routine of living in India again. There have been three new additions to the hospital and we are running 130 patients daily, so that means a lot of work. Every morning I make seven o'clock rounds with the staff and then help in the operations scheduled. General surgery is done during the day and eye surgery at 6:30 P.M. For one week I had charge of the hospital while Dr. Hasselblad got away for a needed rest, and I enjoyed that immensely. There was a little bit of everything, from amoebic dysentery, typhoid, cholera and 25 kala-azar patients to fractures, abscesses, post cataracts and injuries of all kinds. It feels so good to get my hand back into real medicine and surgery."

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As successor to the late President Elam J. Anderson, who died August 17, 1944, Redlands University, Redlands, Cal., has elected

News brevities reported from all over the world



Dr. Floyd C. Wilcox, Chairman of Administrative Committee (left), welcomes new President George H. Armacost of Redlands College

Dr. George H. Armacost, head of the Department of Education and Dean of Men at William and Mary College, Williamsburg, Va. The new president is a graduate of Dickinson College in Carlisle, Pa. He received a Master of Arts degree from Columbia University in 1930 and a Doctor of Philosophy degree from Columbia University in 1940. He is a member of the First Baptist Church of Williamsburg, and holds membership in the American Association of University Professors, the Virginia Academy of Sciences, the American Association of School Administrators, the National Educational Association, and the National As-

sociation of College Deans. During the intervening year since Dr. Anderson's death the affairs of the university were administered by Dr. Floyd C. Wilcox as Chairman of the Administrative Committee.

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At its 65th annual Commencement at Bacone College, 16 received either college or high school diplomas. Pastor Weldon Wilson of the North Shore Baptist Church of Chicago, Ill., preached the baccalaureate sermon. Commencement speaker was James L. Kraft, Baptist layman of Chicago. Five students were baptized on the evening of Baccalaureate Sunday. Two college graduates plan to study for the ministry.

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The Evangelical Seminary of Puerto Rico had a successful summer session with a larger student body than during the past year, according to President H. J. Williams. Three degrees were granted and one diploma given at Commencement. Two of the graduates were Cubans who returned to Cuba for their ministry. Six men are due to graduate in November. Extension courses are being prepared for Puerto Rico pastors and laymen who have not had seminary training.

From Mexico to Minnesota

Interesting glimpses into home mission effort among the immigrants from Mexico who settled in Minnesota

By SIDNEY W. POWELL

LIFE had always been hard for the common people in Mexico. Lured by the prospect of better economic conditions in the United States, there had been a wholesale migration of Mexicans across the border during the presidency of Diaz. Many of these immigrants came to Minnesota to work in the sugar beet fields. Thus they became semi-migrants, working in the fields about seven months of the year and then flocking into the cities for the winter months. Their labor was only meagerly rewarded and they almost never had enough money to provide for even their minimum needs during the winters. For many of them the suffering was intense.

The Mexicans who settled in St. Paul soon awakened interest among the people in the First Baptist Church. Among these Mexicans was a Mrs. Soto whose son was pastor of a Baptist church in Mexico. Soon after she had settled in St. Paul she looked about for a church, and being a Baptist she soon found the First Baptist Church. Although she was the only dark skinned worshipper in the sanctuary the day of her first visit, Mrs. Soto received such a sincerely cordial welcome that she became a regular attendant. Soon her Mexican friends accompanied her to church.

A woman from the First Baptist Church called upon one of the Mexican families who had come to church with Mrs. Soto. She found them living in two rooms that could better be described as closets. The windows were boarded up against the severe Minnesota cold to which these people from a warm sunny climate were so unaccustomed. The only light in the room was provided by a tallow candle.

"Where do you cook?" the visitor asked. The Mexican woman laughed in enjoyment of the white woman's perplexity. "Why, there," she said, pointing to an empty lard can con-

taining some charcoal, and on top of it was the one and only pan in the house. There was no silverware. Like many other Mexican people, the family ate with their fingers.

One morning a little Mexican girl came to the Christian Center connected with the church, her face wreathed in smiles. She gleefully announced, "I had a bath the other night," as though it were a great event in her life. In fact, it probably was her first bath up to that time. Most of the Church people looked upon these neighbors from another land as people for whom Christ lived and died. If their skin was of a different color, if they were not too tidy about their homes and their persons, that was only another evidence that they needed the help of more privileged people.

A young Mexican girl who came to the young people's meeting was received with the same courtesy shown white-skinned visitors. Soon she became active in the young people's society. In time she became a leader among the young people and no one thought of her as different. In due course of time this lovely girl, Justa Campa, became a member of the paid staff of the church as a church missionary to the Mexicans in St. Paul. Later she matriculated and eventually completed her course at the Baptist Missionary Training School in Chicago. She was President of the senior class. From Chicago she went to the Spanish Baptist Seminary in Los Angeles.

When Justa Campa left the church staff for the Training School, the church decided the time had come to add a full time Mexican pastor to its staff. After considerable search and much prayer, Rev. Augustus B. Apra, formerly pastor of the First Mexican Baptist Church of Chicago was secured for the work, which then became a joint responsibility of the First Church, the Twin City Baptist Union, and the American Baptist Home Mission Society. Mr. Apra is not a Mexican. He was born in Pied-

mont, between Italy and France, and his life has been as romantic as his birthplace. Born a Roman Catholic, he went to South America on a tour of the continent with an operatic company. Through the testimony of a Swedish Salvation Army lassie, he was converted to Protestant Christianity in an outdoor meeting. He established a mission in a harness factory, attended a Methodist seminary in South America, then joined a Baptist church and finally came to the United States to establish missions

Apra fulfills the functions of Mexican counsel in both cities, interpreting and answering letters for the Mexicans, cashing their checks, taking their children to the hospital, solving their tangled marital problems, appearing in



RIGHT:
A double quartette of Mexican girls in the choir of the First Baptist Church of St. Paul



ABOVE: *Mexican young people, members of the First Baptist Church in St. Paul, Minnesota, in a scene from last year's Christmas pageant*

among the Mexican people in California. Besides being pastor of the Mexican people in the Twin Cities—for he has begun work in Minneapolis as well as carrying on in St. Paul—Mr.

court on their behalf, as well as teaching piano, Spanish, English and the Bible.

He is at work from early in the morning—when a Mexican couple with some problem may

get him out of bed at 6:30—until late at night. He teaches a Sunday School class at the First Church on Sunday mornings and conducts an evening service with preaching in Spanish. On Tuesday evening a home meeting is held in the Mexican colony and on Wednesday evening a Spanish Prayer Meeting at the First Church. A similar meeting is held in the First Swedish Baptist Church of Minneapolis on Thursday evenings. On Friday evening this tireless missionary is at the West Side Mission in St. Paul. In addition to all these activities, Mr. and Mrs. Apra find time to make an average of 90 calls upon their people each month.

The Mexicans are an easy-going, pleasure-loving people, somewhat like children, who must be constantly followed up. The war has lifted many of them out of their extreme poverty, but only the power of God can redeem them from the deplorably low level of their moral life. A little Mexican girl at the Christian Center said to her playmates, "My daddy came home today. He was away for a long time."

"Where was he?" they asked.

"In jail," she answered.

Another little girl spoke up, "My daddy has never been in jail." Then as though apprehensive lest she lose caste by the announcement, she added, "but the police have been after him many times because he was drunk."

Evangelical work among both the Mexican children and adults is painfully slow, and the Roman Catholic Church, which seems to have done nothing to lift their moral standards, nevertheless, is always seeking to draw back into allegiance those who have freed themselves from its yoke. In the neighborhood occupied by the Mexicans, the Roman Catholic

Church promotes dancing, gambling and drinking, thus appealing to their pleasure-loving natures. Yet numbers of these people unite with the First Baptist Church. Many are serving with the armed forces abroad. Three from the Twin Cities were baptized in Italy.

During the final illness of Mrs. Soto, the priest visited her frequently and urged upon her the need of coming back into the "true church," but she told him Christ was sufficient for her. As she died she was heard to say, "I don't need a priest. Christ himself can give me the communion." Another Mexican woman was visited by the priest who told her, "If you come back to the true church, I will give you all the clothes your children need, and enough food for your whole household." She replied scornfully, "Do you think I'd sell my Christ for some old clothes?"

The Mexicans like to come to the First Church. "Why do you come here instead of going to the city mission?" we asked them. The reply was always the same, "This looks more like a house of God." They have been used to beautiful cathedrals in their own country. An artistic people, we almost insult them when we offer them missions in store-front buildings in which to worship. The mingling of Mexicans and Americans in one church is a decided help in overcoming the sense of difference keenly felt by the people from south of the border. We must welcome them to our churches and aid them in their economic struggle for they are fertile soil for rabble-rousers. Unless we lift them above the level of economic slavery and truly present to them a vital, saving, Christianity, we can hardly expect them to become good citizens and Christians.

Brown University Honors Mrs. Leslie E. Swain

At its recent Commencement awarding of honorary degrees Brown University included Mrs. Leslie E. Swain, President of the Northern Baptist Convention, among those so honored, conferring on her the degree of Master of Arts. President Henry M.

Wriston read the following citation:

ANNA CANADA SWAIN

For the vigor of your alumnae leadership, for the energy you have poured into improving the residential character of Pembroke College, for the Christian faith

and courage that made you a recognized leader in foreign missions, for the sanity and equable spirit which help you bear heavy official responsibilities in a great denomination, for your achievements and your grace, we delight to honor you.

American Peacetime Conscription

After more than three years in the armed services, 12 Americans offer an appraisal of the proposed radical departure from America's historic policy. Their views, therefore, deserve the most serious consideration

WE, the undersigned servicemen, are writing to state our abhorrence of the very idea of American Peacetime Compulsory Military Training. For well over three years now, some of us have lived and observed this military system 24 hours a day. We hold it to be irreligious, unAmerican, undemocratic, and in peacetime unnecessary. Our great-grandfathers paid blood to free themselves and us from saying "Sir" with serflike deference to Lords and Dukes. Now Congress by Committee recommendation considers legislation making chinns and slavery and the tyranny of one man over another legal in the land of the free and the home of the brave. If in our vocabulary we cross out General and Admiral and substitute Lord and Duke, the picture grows plain. It is proposed to legislate America back to the human relationships of the 11th century in England or France. We in uniform are there already. It appears to us as if Hitler's "might makes right" has undermined the confidence of some Americans in George Washington, who weighed his words for a lifetime and then gave this final prayerful warning to a young nation, "The greatest single threat to a Republic is an overgrown military establishment." He well knew, as did Jefferson and Lincoln, that a society wherein everybody is or was, or will be a soldier, is a society in which liberty curls up and dies. It will take much more than an act of Congress to win it back.

We have personally seen many boys driven completely insane by military discipline. Reports are current that a million have been returned to American communities because they were mentally slipping. Is it not high time that somebody inquires of Congress: "Is it the system or the boys?" How can any American follow Abraham Lincoln in "freedom of conscience," and in doing the right as God gives him to see the right, when his nearest superior in uniform countermands the dictates of conscience and orders the exact opposite? We are proud to be in uniform, but please, as a small reward, let us return to an America free from the curse of Compulsory Peacetime Military Training.

The War Department, aided and abetted by numerous and miscellaneous publications, suggests that American citizens are today befuddled, con-

fused, G.I. Joes, 20th century rabble, talking scuttlebutt. The suggestion is that absolute authority on the one hand and abject obedience on the other will undo the hopeless proposition of a government of the people, for the people, and by the people that well intentioned but mistaken Patrick Henry, Thomas Jefferson, Benjamin Franklin and Abraham Lincoln inaugurated. The Department of Psychological Warfare is now indirectly informing us that we never knew a real meal, mother, teacher, minister, priest, rabbi, or worthy goal in life until the omniscient Brass Hat came along to paternally lead us into the green pastures of militarism.

Speaking honestly for ourselves as to these alleged benefits of military training, we unitedly state that we could have personally gotten as much profit waiting in line 10 years for a streetcar, or by spending a quiet hour of contemplation valuating the lessons to be learned from a disastrous head-on automobile collision. Our tax bill would be less, too. We are not forgetting that soaring national debt.

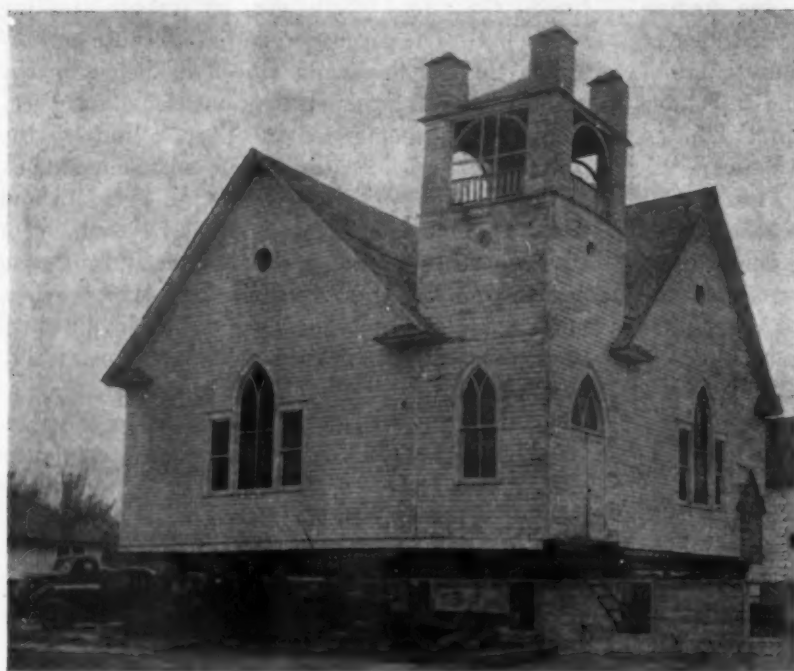
We hold that law applied for the first time on an international basis will be as successful on a global scale as it so long has been in villages, cities, states, and nations. We maintain that a United Nations lawmaking assembly with a common world police force renders universal compulsory military training unnecessary. The burden on the taxpayer and the waste of time to the individual cannot be justified. In our view such action by the American Congress would be saying in effect to the whole world that we regarded the United Nations Assembly as a farce—and the Good Neighbor Policy a joke, both to be scrapped at a moment's notice whenever and wherever we choose to present our military machine either as a threat or as an active agent.

As this statement is written we are in the final months of the war against Japan. We earnestly request that this question of Peacetime Compulsory Military Training be delayed until 11,000,000 Americans now in the armed services have a fair chance to speak on the question. We therefore unite in requesting that action on this be delayed.

P.S. Please withhold our names from publication for the usual military reasons.

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents



The old Presbyterian church building at Tioga which the Baptists of Williston moved 62 miles on a Dakota highway

They Bought an Old Church and Moved It 62 Miles

How a newly organized Baptist church in North Dakota that needed a house of worship succeeded in getting a building without in any way violating wartime building restrictions

WHEN the First Baptist Church in Williston, North Dakota, was organized recently, its members soon learned they could not erect a meeting house because of war-time building restrictions. Williston is a growing city and headquarters for the county government. Present trends indicate that Williston will be increasingly important in the future. The population grew from 5,000 in 1940 to 7,000 in 1945. Five railroads have division ter-

minals or shops in the city. The Northwest Airlines has established an auxiliary field. Williston is the location for a new federal hospital clinic designed to serve the Dakotas and Montana. Recently the Missouri Valley dam site has been approved to be located at Garrison and Williston will be the city at the head of the lake formed by the dam. This city needed a Baptist church.

By JOHN HALKO

The newly called pastor, Rev. Arthur W. Teske, discovered that a suitable church building could be purchased from the Presbyterians in Tioga, North Dakota, 62 miles away. So the Williston Baptists purchased the meeting house. It was 40 feet square and 34 feet high. The North Dakota State Highway Commission granted permission to move the church along the state highway if it could be done in two days. Arrangements were made with power and telephone companies to cut their lines. One day three trucks were hitched to the building and they pulled it 62 miles over the hard highway. During the one and a half days required for the moving, the movers had taken down and replaced 60 road signs, cut 32 electric wires, spliced the Williston main city electric cable, and had removed and replanted several trees in order to permit the building to pass. It was moved down the only street in Williston wide enough for it to pass and placed on its foundation.

The foundation and basement had been built during the winter by the pastor and his church members in snow and rain. The lumber for forms and the cement had been donated. The basement will house a recreation center, a kitchen and the central heating plant. The total cost is not expected to exceed \$8,000. It would have cost \$25,000 to build a similar edifice. With the help of the Home Mission Society another Baptist church has been properly established in the West.

First Impressions of Postwar France

The Foreign Mission Board's Special Representative in Europe is now in France making a survey of conditions among Baptists. He will proceed to other countries as soon as the military authorities grant him permission

By EDWIN A. BELL

I **CROSSED** the English Channel by boat, landing at Dieppe, scene of the famous raid of 1942. Dieppe shows unmistakable signs of war. Docks are smashed. In the harbor were boats half hidden in the water. Buildings along the waterfront are in ruins. The train to Paris was comfortable, but in railroad yards en route are numerous evidences of bombings. Buildings near bridges are in ruins. The bridges are new and temporary. Ruins of the old bridges show the accuracy of the bombings.

In Paris a good percentage of shops are closed for lack of merchandise. The only transportation is by subway which is always crowded. It is like the rush hours in the New York subways, only here it is a rush, push, and crush at all hours of the day.

There is great need here for clothing, shoes, soap, and food for very young children. The next 12 months will be the hardest because everything is worn out, and stocks are not going to be restored soon. Bedding and furniture are unobtainable. The great food shortage is in meat. A few fresh vegetables are now appearing in the markets and restaurants. I have eaten more radishes since arrival in Paris than I ever ate in all the previous years of my life.

A prominent feature of life in Paris in recent weeks was the return of French prisoners of war from Germany. The Gare d'Orsay had been converted into a huge reconditioning center where these men were put through the bathing and cleaning process. Unfor-

tunately new clothing for them was not always available. Both men and women could be seen on the streets still wearing the striped prison garb of the camps from which they had been released. One day I saw a group of these prisoners parading up the Champs des Elysees, some hobbling on canes, their hair closely cropped, their clothes dirty and ragged, a broken and sad-looking group of men.

The French Baptist Federation met in Paris soon after my arrival. I met most of the pastors and I have a good impression of them as a whole. There are some very capable men among them. The spirit of the meeting was fine. There was a good spiritual tone, courage about the future, and a marked attitude of unity.

Among the French Baptists the



Edwin A. Bell, the Foreign Board's new representative in Europe

outstanding figure is Henri Vincent, who is President of the Federation. He had some close calls with the Nazi Gestapo because of his activities in behalf of the Jews. He was handcuffed and he and his wife were subjected to the third degree with threats of being shot. He does not talk much of his experiences but will answer questions about the years of the German occupation of France. Under his leadership a new series of Sunday evening services has been started in the old Rue de Lille building. They are well attended, particularly by French young people. After each service a mixed committee of French, English, and American young people arranges a fellowship hour which is increasingly popular.

There are five Baptist students of theology under the auspices of the French Baptist Federation. I had a most interesting conference with them. The one problem now is their liability for French army service and they expect to be summoned almost any time.

One of the gravest problems is shortage of paper, and difficulties in printing and distribution which make the immediate production of Christian literature, Bibles, and hymn books impossible.

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Dr. Frank M. Swaffield, pastor of Calvary Baptist Church, New Haven, Conn., wrote to each of the men in Calvary Church in service about World Communion Sunday and suggested that at the comparable hour of 11 A.M. he seek to have his chaplain serve communion to him. Thus all would be at the Lord's table the world over at the same time. In addition, Dr. Swaffield asked each man to send word of his cooperation in order that his name may be read on Sunday, October 7th.

World Communion Sunday

Prayer for World Communion Sunday

ETERNAL God, the one true home of our souls, look down in love today on our World Wide Communion Table. We bless Thee for the far-flung fellowship out of all nations, and kindreds, and peoples, and tongues who partake today of its emblems, and who receive thereby, through faith, Christ crucified for us.

For our nation and for the world with whose destinies our own are entangled, we pray. Grant that the sacrifices now being poured out may not come to a vain end. Save us, we beseech Thee, from following again in evil ways whose end is ruin. Let not ignorance, selfishness, or greed hinder the building of a new order on earth which shall advance Christ's Kingdom.

Especially do we pray for those who were wont to be at this Table, but who are now in the service of their country the world round. In the hour of their trial, may their Christian faith come to their aid. Send a generous measure of Thy sustaining love upon their dear ones whose portion is that of anxious waiting.

Hasten the day, we beseech Thee, when the significance of this blessed Table, crossing racial lines and transcending national boundaries, shall become real in our world, and men shall live together as brothers, sons of the Heavenly Father.

We pray it in the name and in the spirit of Him whose Holy Feast this is, even Jesus Christ our Lord and Saviour. Amen.

Drink Ye All of It

By E. DENT LACKEY

Drink ye all of it, all, not just a sup—
Drink my faith, my love, said Jesus,
Drink the fullness of my cup.

Drink ye all of it, all, not just my peace—
Drink my dangerous living, dying—
Drink my fearless, glad release.

Drink ye all of it, all, not just the sweet—
Drink my bitter tears of anguish—
Drink the dregs of my defeat.

Drink ye all of it, all, not just my pain—
Drink my joy of life abundant—
Drink my triumph, drink my reign!

From The Bulletin of CALVARY BAPTIST CHURCH, Washington, D. C.

World Communion Sunday Scripture

This do in remembrance of me. *Luke 22:19.*

When ye come together in the church, I hear that divisions exist among you; . . . when therefore ye assemble yourselves together, it is not possible to eat the Lord's supper.—*I Corinthians 11:18, 20.*

Thoughts on World Communion Sunday

The only personal request Jesus ever made of his disciples was in connection with their observance of his memorial supper which he instituted on the night before his crucifixion. He gave many instructions with regard to his world program of spreading the gospel but the only thing he ever asked his disciples to do for him personally was to observe this memorial supper. "This do in remembrance of me."—*Southern Baptist News Bulletin.*



World Communion Sunday is a token of hope, a promise of brotherhood deeper than the chasms of war, an exploration of the riches of living in filial relationship with God's other children in all the earth. And to all who participate, it is a commitment to daily living of a character consistent with membership in the world family of God.—*The Reformed Church Messenger.*



We are one in faith in our Lord Jesus Christ. . . . We are one in allegiance to Him as Head of the Church. . . . We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us. . . . We are one because we are the objects of the love and grace of God, and are called by Him to witness in all the world to His glorious gospel.—From *The Affirmation of Unity*, adopted by the World Conference on Faith and Order, at Edinburgh, August 17, 1937.



World Communion Sunday symbolizes the beauty and power of a fellowship that is stronger than the boundaries of race or language. It is a fellowship that binds men of every group into one. It is a fellowship that is the only hope of bringing out of a world of hatred and strife a world of brotherhood and good will.—*The Christian Index.*

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Mission Monthly*, the name was finally changed to *MISSIONS*.

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Field Correspondents in Four Continents

Vol. 36 OCTOBER, 1945 No. 8

He Could Not Thank God For the Atomic Bomb Victory!

ANY doubt as to whether or not the atomic bomb ended the war was settled by former Prime Minister Winston Churchill when he told the House of Commons, "It is to the atomic bomb more than to any other factor that we may ascribe the sudden, swift end of the war."

Are the American people now beginning to realize to their shame that the atomic bomb slaughter of civilians at Hiroshima and Nagasaki has left an indelible stain on the fair name of the United States? The following samples of reader comments in Washington and New York City newspapers furnish food for solemn thought:

I hang my head in shame for my country. Up to now the United States was known all over the world for humaneness and generosity. That we should be the first to use the demoniacal atomic bomb is a blot that will remain as long as history.

• • •

Had the Germans used such a weapon, what an outburst of righteous moral indignation would have welled up from the whole world! Has war so blunted

our own conscience that we are unable to discern wrong when it is done by our side?

• • •

Do we remember what most Americans thought about Lidice? In my uncharitable fashion I wonder just what American city will now change its name to Hiroshima?

• • •

When the exhilaration of this scientific discovery has passed, we will think with shame of the first use to which it was put.

• • •

Atomic bombing is simply mass murder, sheer terrorism on the greatest scale the world has yet seen. We were aghast when the Germans bombed Coventry indiscriminately. Either our moral indignation then was mere pretense, something to be cast aside when the time came to retaliate, or we have now sunk to the level of the nazis.

• • •

This perversion of natural forces to hellish purposes constitutes a direct threat to the existence of the human race. Our government has characterized this undertaking as "a \$2,000,000,000 gamble." Actually it gambled with 2,000,000,000 lives! By a notable coincidence the number of dollars spent approximates the number of living souls on earth.

• • •

We — the great, idealistic, human democracies — we, of all civilized nations, did not hesitate to use the most destructive weapon of all times indiscriminately against men, women, and children. What a precedent we have furnished to other nations even less concerned than we with scruples or ideals!

This growing shame of America was given painful emphasis on August 15th by Rev. C. C. Thicknesse, Dean of St. Alban's Abbey in Hertfordshire, England, when he banned a thanksgiving peace service and the ringing of the abbey bells because, as he explained,

I cannot honestly thank God for an event brought about by an act of wholesale indiscriminate massacre which is different in kind from all acts of open warfare hitherto, however brutal and hideous.

It was to be expected that Emperor Hirohito would join the chorus of protest. In his proclamation to his people he said,

The enemy has begun to employ a new and most cruel bomb, the power of which to damage is incalculable, taking the toll of many innocent lives.

To continue to fight would not only result in the obliteration of the Japanese nation, but it would lead to the total extinction of civilization. This is why we have accepted the Potsdam Declaration.

A Christian Japanese in the United States offered this ominous comment,

The Emperor made no mention of surrender. He declares that Japan had given in for the sake of humanity. *So the Japanese people will continue to revere him as a great savior of mankind!*

It will be history's most colossal irony if now Japanese propaganda spreads throughout Asia the legend that the war ended because the Japanese Emperor as a great Shinto humanitarian yielded to the superior brutality of a great and powerful Christian nation! What all this will ultimately mean for Christian missions in the Far East remains to be seen.

Ecclesiastical Timidity

Instead of Courage and Boldness

CHURCH pronouncements that deal with controversial issues too often manifest timidity when the occasion calls for courage and forthrightness of speech. Four years ago many church declarations timidly gave only token support instead of full endorsement to the proposals for feeding the starving women and children in the Nazi occupied countries of Europe. Three years ago the Delaware Church Conference on the Bases of a Just and Durable Peace, to which Baptists sent 12 delegates, was afraid to proclaim that the Christian church was not at war. Last January the Cleveland Church Conference, which included 41 Baptists, was too timid to suggest changes in the Dumbarton Oaks plan for four-power global domination, and gave that scheme unqualified approval. Fortunately the next day a few brave delegates demanded reconsideration and nine amendments were then adopted. Compare that original Cleveland timidity with the San Francisco courage of 42 little nations who confronted the five big nations with 700 pages of amendments to the San Francisco Charter! Last summer the Federal Council Executive Committee was too timid to issue any statement on the "jellied gasoline" incendiary

obliteration bombing of Japan's crowded cities. In fiery furnaces that combined "maximum human congestion with maximum inflammability," a phrase ghastly descriptive of this modern method of waging war, hundreds of thousands of innocent women and children have been roasted alive. Conveniently the Federal Council by-passed its duty and referred to the Foreign Mission Conference the dilemma of whether or not to say anything about it. In its declaration on the San Francisco Charter of the United Nations, although stating that "in many respects the Charter will need continued improvement after it has been ratified and has become operative," the Federal Council restricted its courage of utterance to that platitude. All references in its original draft to specific improvements were deleted. Not so timid was the Bishop of London. He denounced the Charter because "it is based on military strength, not disarmament," declaring that "behind the Charter lie calculations for military strength, the possibility of intrigues, and tacit alliances such as virtually wrecked the League of Nations."

The Founder of Christianity never lacked courage. The Old Testament prophets could hardly have been accused of timidity when they declared, "Thus saith the Lord!" Similar forthrightness ought to mark all ecclesiastical pronouncements. But American ecclesiastical courage during these years of war seems to have been reserved mostly for popular condemnations of the sins of our enemies.

Now that mankind enters a long era of economic exhaustion, moral confusion, and spiritual disillusionment, the times call anew for church boldness of speech instead of timidity, for a resolute idealism that permits no provisional compromise with what is called realism. In spite of the depths of barbarism into which our pagan civilization has sunk, the world still recognizes a distinction between white and black. It has little lasting respect for men or organizations too ready to accept what is gray because they see a little white mixed with the black. Whenever church bodies formulate resolutions, they need to remember that platitudes are always known for what they are.

The Depersonalized Human Product of Standardization and Regimentation

ONE of the great problems confronting the post war world is the recovery of human individuality. Standardization and regimentation are characteristics of our age. Impersonality is their human product. Relentlessly personality is suppressed. Accentuating this trend was the conscription of more than ten million American young men and of millions of other young men in the armed forces of their respective nations. Mental processes are regimented; habits are prescribed; lives are regulated and standardized like their uniforms. The ominous global implications of this depersonalization trend are apparent in the regimented mass patterns of thought and action that during the past two decades had emerged in Italy, Germany, Russia, and Japan. Similar depersonalizing trends operate in industry where the pernicious effect of the machine on personality is intensified in the feverish tempo of global war productivity. Multitudes of factory workers are no longer individual beings; they have become walking numbers identifiable solely by blouse and coat lapel badges. Easily and quickly the assembly line transforms a human personality into a dehumanized automaton.

Christianity alone has the motivating impulse and the inherent power to reverse this trend. Its basic teaching is the sacredness of individual human personality. In the concern of God as revealed in Christ, regardless of race, color, creed, irrespective of national origin, physical ability, mental capacity, social status, every man, woman, and child is sacred as an individual person. In the proclamation and realization of this sublime truth the church is God's instrument. Amid grandiose plans for the post war world, to which every denomination is now devoting time and thought, "let the church be the church" by placing foremost the recovery of individual personality. Then other social and political post war plans will more likely be achieved. Its Founder said that He had come to seek and to save that which was lost. Before a lost man can be saved, his own

awareness of his own individuality and his own sense of the sacredness of his own personality must be restored.

High Quantity and Low Quality of America's Mental Food

THE quantity and quality of mental food annually consumed by the American people should be cause for concern. Notwithstanding the current shortage of paper, it is estimated that American printing presses produce each day 50,000,000 copies of daily newspapers, each week 55,000,000 copies of weekly periodicals, and every 30 days 95,000,000 copies of monthly magazines. An immense proportion of periodicals are classed as "pulp magazines" that feature crime and sex stories. Nobody knows how many millions of books are now being printed. Before the war it was reported that more than 1,000,000 tons of paper were annually consumed by book publishers. Of this titanic output of reading matter, much is entertaining, informing, and educational; a considerable proportion is demoralizing and degrading; only a limited amount can be said to be stimulating or edifying. This enormous production constitutes formidable, aggressive, well financed competition for the church press which must continue to be the chief source of inspirational and religious reading matter for the American people. In its numerous varieties, weekly, monthly, quarterly, denominational, including Roman Catholic, and undenominational, the church press reports a circulation of about 13,000,000 copies, or less than 7% of the secular press. Once again October is designated as Protestant Press Month. As in other years this period offers opportunity to expand the good will of the church press, to increase its circulation to whatever extent the paper shortage will permit, and to promote a larger recognition of its importance in fostering church loyalty, in supporting the world Christian mission, in upholding idealism amid today's cynicism and materialism, and in maintaining Christian standards and principles in a pagan civilization whose culture is barbarism and whose guiding principle is only a 20th century power politics adaptation of the law of the jungle.

Editorial ♦ Comment

♦ FOR SOME YEARS THE EDITOR OF MISSIONS was a member of the First Baptist Church in Boston, Mass., during the pastorate of the late Dr. Austen K. de Blois who died in his 79th year on August 10, 1945 in Philadelphia, Pa. His vigorous, scholarly, and stimulating preaching left an impact that abides to this day. In his death the denomination has not only lost a great preacher, but an able educator who for 10 years headed the Eastern Baptist Theological Seminary until his retirement in 1936 as President Emeritus, and a brilliant author, editor, and journalist. More than a dozen outstanding books are the product of his pen. His scholarly editorials in *The Watchman-Examiner* are as fresh today as when they were written during his editorship. Year after year in *The Daily Bulletin* of the Northern Baptist Convention his Convention Comments were read by thousands of delegates with keen appreciation of his uncanny ability to distinguish between the significant and the inconsequential. On nearly a score of organizations—collegiate, missionary, local, state, national, denominational, interdenominational, ecumenical—he served as trustee, board member, or president. To all he gave in unstinted measure the benefit of his counsel and experience. He was the embodiment of culture and dignity, yet blessed with a gracious and lovable personality. His theological conservatism neither marred his fellowship with those who did not agree with him nor weakened his wholehearted cooperation in the ongoing service program of Northern Baptists. By whatever standard he was measured, Dr. de Blois was a great man, a noble Christian, a true Baptist.

♦ THE CHARTER OF THE NEW WORLD ORGANIZATION, as adopted by the San Francisco Conference on June 26, 1945, now awaits formal ratification by the 50 participating nations. The long, discouraging, and at times seemingly endless discussion over amendments and over the veto power demanded by the so-called "Big Five" nations (the United States, Great Britain, Russia, China, and France whose restoration to bigness may be open to question), will soon be forgotten. But what should not be forgotten is a profound comment by Mr. Guillermo Belt, Cuban Ambassador to the United States. "The Big Five nations tell us little nations," said he, "that we must have faith in them. I ask them, how much faith do they have in each other?" Unless the big nations and the little nations maintain confidence in one another, and unless they truly

follow international policies of justice and thereby replace current distrust with mutual respect, it makes little difference how many ratification signatures have been affixed. Without such confidence and mutual respect the San Francisco Charter, like the now completely forgotten Atlantic Charter which prepared the way for American participation in the war, will be only another scrap of paper.

♦ ONE OF THE TERSEST YET MOST MEANINGFUL and tragic summaries of the history of Europe appeared recently on the editorial page of *The Daily Oregonian*, of Portland, Oregon: "European history



THE GREAT DELUSION

Number 124

FAREWELL TO SUGAR

SUGAR has vanished from the restaurant table. Cookies have lost their sweetness. Canned fruits no longer swim in heavy syrup. Sugar ration stamps for home canning have taken wings. Ice cream is a memory. Ginger ale and other soft drinks have disappeared. Hard candies lack the palatable, sweetened quality of other years. Everywhere is evidence of the shortage of sugar.

Where has the sugar gone? Admittedly a considerable quantity has gone to war via the manufacture of synthetic rubber and smokeless powder. What is not so well known is the enormous diversion of sugar into beverage alcohol. According to figures compiled by the Internal Revenue Bureau, as summarized in *Progress*, July, 1945, the past four years have witnessed an ever increasing use of sugar in alcoholic liquor. Here are the figures:

135,531,375 pounds in 1941
147,271,062 pounds in 1942
150,954,828 pounds in 1943
183,936,092 pounds in 1944

That means an increase of nearly 50,000,000 pounds of sugar per year. And the end is not in sight. By all signs, reduced home sugar rations are certain.

When the American people were persuaded by the liquor interests to vote for repeal they were never told that their vote would eventually mean that the breakfast table, the fruit cannery, the cake bakery, the ice cream factory, the candy store,—all would have to deprive themselves of sugar in order to divert it to alcoholic liquor.



is an endless process of burying the hatchet but always retaining a blueprint showing in exact detail the place of burial." With the end of the war in Europe, the generals, statesmen, politicians, diplomats, and imperialists will soon gather to rebuild a shattered continent. Will they this time leave the hatchet permanently buried in the wreckage of war, or will they again keep a blueprint showing where the hatchet can be dug up for use 25 years hence?

◆ IN APPEALING FOR \$10,000,000 for the completion of New York's Cathedral of St. John the Divine, its Bishop contrasted today's global values by saying, "If you think \$10,000,000 is a large sum for the completion of a cathedral that will stand through the ages to the glory of God, let me say that it required \$35,000,000 recently to repair the damaged airplane carrier *Franklin*." Although it is a trite over-simplification, it is everlastingly true that if our 20th century civilization had built a few more cathedrals and had established a few more

mission stations across the earth, there would have been no occasion for the original construction and later repair of airplane carriers or the mass destruction of cities by demolition bombs and the massacre of civilian populations by incendiary bombs. Civilization can have cathedrals or carriers and bombing planes. It cannot permanently have both.

DURING THE SUMMER HEARINGS before a committee of Congress on the proposals for American peacetime military conscription, permission was granted to several war and navy department officials and high ranking army and navy officers in favor of conscription to testify. But permission to speak was withheld from officers and enlisted men, reported *Conscription News*, "who are opposed to peacetime military training." Is not this a flagrant example of military suppression of freedom of speech? Is it not typical of the Prussian militarism which opponents of peacetime conscription are determined shall not be established in the United States?



THE LIBRARY

*Reviews of Current Books and
Announcements by Publishers*



The Church and the Returning Soldier, by ROY A. BURKHART, is a sane book on assimilating the returning service man into civilian life in general and in particular into civilian church life. General Eisenhower has recently cautioned Americans against psycho-analyzing the returning soldiers. He describes them as "perfectly normal human beings who have been through a lot and want a pat on the back and want to be told they are pretty good fellows." This book proceeds, in general, on that kind of an assumption. Underlying all its thoughts is a plea for a revitalized church, strong enough to really appeal to and serve men. No provincial, narrow-minded church can do this. The author is an expert in counseling, and the insights on giving guidance to the

wounded, the confused, and those who have personal problems, are

most helpful. There is little that the minister and the church can do that is not suggested in this book. In the last analysis, the attitude that the returning veteran takes toward the church will depend on the kind of a minister and the kind of a church to which he returns. (Harper and Brothers; 217 pages; \$2.00.)

• • •

Re-educating Germany, by WERNER RICHTER, is a timely contribution to an exceedingly important and increasingly controversial subject. The author is a former professor in the University of Greifswald and administrator of university affairs in the German Government's Ministry of Education, then an exile from Germany because of opposition to nazi domination of the educational system, and now

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PIONEERS OF TOMORROW

by Hans Weil

American students in colleges, universities, and seminaries are urged by this European-born teacher and writer to help shape the America of tomorrow. Choose a task, he says; prepare thoroughly for it; and undertake it with the courage, enthusiasm, and persistence of a pioneer. "Fulfills an urgent need of the present college generation."—Reinhard Bendix. \$1.25

I HAVE SEEN GOD WORK IN CHINA

by Sherwood Eddy

"A moving and authoritative record of the missionary movement in this most fruitful of all mission fields. Here is world-shaking history narrated by one who helped make it."—Presbyterian Outlook.

"Its great contribution lies in thumbnail sketches of missionary and Y.M.C.A. leaders, his insistence on indigenous Chinese leadership, and his belief that the burning desire of the people to create a new order provides a supreme opportunity to the entire Christian movement."—International Journal of Religious Education. \$1.50

NEWS FROM NORTH OF THE NILE

by Paul Harris, Jr.

By presenting the Bible as though it were current news this strikingly different book encourages extensive reading of the Scriptures and provides a wealth of information about them. "An arresting contribution in the field of religious books . . . makes the drama of the Bible as vibrant and startling as the morning newspaper."—GUY EMERY SHIPPLER. \$1.50

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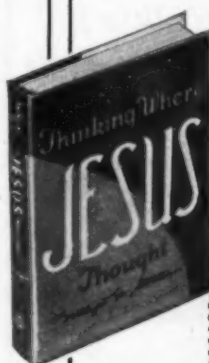
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a professor at Elmhurst College in Illinois. There is refreshing realism in his discussion of allied occupation of Germany and its effects on postwar German education, for he pertinently observes that "no educator can sit indefinitely on a bayonet," and "one cannot simultaneously enslave a people and educate it for freedom." He sees a two-fold danger in the control of the re-education of Germany: (1) In one part of Germany all education will be patterned after the Russian system and three other parts after the British, American, and French systems; and (2) controlled education will be completely discredited by the German people who will forever associate education for democracy with military occupation. The re-education of Germany must, therefore, be left to the Germans. He proposes

many radical departures from the educational system which he surveys in several opening chapters. Introduction of the American college system with its democratic campus life, elementary education under German women teachers whose milder spirit would permeate the system and military influence would thus disappear, the compulsory study of former nazi text-books instead of wholesale burning of them, and of Hitler's speeches so that the new generation of Germans will always know evils of the period from which they emerged, and why Germany's desperate postwar economic and social plight is what it is. All this means full exposure of Germans to the truth which under nazism had been denied them. Finally he urges a revival of Christian faith and a reconstruction of the German educational system on the foundations of Christian ethics. By such methods Germany can recover her

Thinking Where JESUS Thought

by Hillyer H. Straton



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The Author


Long active in interdenominational affairs, Dr. Straton has been pastor of First Baptist Church, Detroit, since 1938. Member, Committee on Relations with Disciples, Board of Detroit Council of Churches, and of Federal Council of Churches of Christ in America. Contributes to both secular and religious papers.



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true cultural mission and become again an honored member in a European, social, and Christian world order. (University of Chicago Press; 227 pages; \$3.50.)

• • •
Experience Worketh Hope, by **ARTHUR JOHN GOSSIP**, is Scotch preaching at its best. The sub-title is "Some Thoughts for a Troubled Day." These are pleading and passionate evangelical sermons flowing from a mind that is not only rooted and grounded in the faith but also based in great learning and culture. Dr. Gossip is interesting, fresh, and has a knack for the novel approach to a text. He is constantly amazed and grateful that a Holy God loves him, a sinner, and does so much for him. That spirit of wonder and thanks-

giving is the heart of his preaching. His mind is contemporaneous in that he knows how to make the gospel live, yet he deals reverently with eternal truths. His English is strange in places—probably some of it is Scotch colloquialism—and the reader has the impression that these sermons were not even rewritten for publication. They strike fire in the mind of the thinker and in the heart of the worshipper. He has a great sermon, "On the Imitation of Christ: A Warning," that is the most searching criticism of Christian pacifism. (Charles Scribner's Sons; 200 pages; \$2.00.)

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Flight to Destiny, edited by **RUTH I. SEABURY**, tells the story of the short but far-reaching ministry to youth by Theodore C. Hume, with extracts from his journal, family letters, and worship material from his writings. He was shot down while flying over Europe on a mission of relief and reconstruction. (Association Press; 124 pages; \$1.25.)

(Continued on page 445)

A Source Book of MISSIONS



Pathfinders of the WORLD MISSIONARY CRUSADE

by **Sherwood Eddy**

HERE are the life stories of heroic figures who carried the crusade for Christ into every corner of the globe—the real peacemakers of the earth. Here is the sweeping story of missions, world wide in scope, that draws all of the movements into the common zeal for the Church Triumphant. Here, too, one catches something of the enthusiasm, the driving force, that leads men and women to dedicate their lives to missionary service.

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The Atomic Bomb and the Open Door

There is only one way for humanity to look forward to ultimate triumph instead of to endless tragedy

By REUBEN E. NELSON

BAPTISTS today stand with their fellow Christians before a great open door. We look not at a conventional door. The atomic bomb has obliterated the very wall in which the door stood open. There is nothing left that can hide our view of the tragedy of human genius dedicated to destruction, of the hideousness of sin with its harvest of bloodshed, famine, and pestilence. Through this great gaping, undefined opening into the consciousness of humanity we look today, startled, half-numbed, even as we try to rejoice in that which our poor human vocabulary calls "victory."

We cannot turn away from the scene. It was a scene like this our Master looked upon when He saw the "multitudes scattered and torn as sheep without a shepherd." It was this, and infinitely more, that Jesus Christ saw as in the heartbreak of Calvary He gave Himself for the redemption of us all.

Baptists are impelled to enter this great undefined "door" by the fact of their basic message. We have believed and preached the new birth. We have heralded the hope of transformed personality through Christ, and that is the need of this hour!

We see more clearly now than ever that only as the destiny of government is in the hands of men whose hearts have been made just by God; that only as the ideas of men are shaped by leaders who have learned to think God's thoughts after Him; that only as power, privilege, and knowledge come to those whose hearts have been made unselfish by the Divine Love, only thus can we look forward to triumph instead of tragedy. The dignity and eternal value of each individual life is assured only in the message of the gospel.

As Baptists we are impelled to enter this great, yawning "door" because this faith in the gospel has ever made us a great missionary people. Our only reason for group-existence as Northern Baptists is the missionary motive. We came into being for the purpose of evangelization. The unity of our fellowship has centered around that purpose. We have rejoiced most truly in our principle of independence when we have voluntarily assumed the limitations placed upon our freedom by the burden of a great mutual task.

The need of this hour intensifies the urgency of our missionary activity. As a convention born for the purpose of missions we can do no less than lose ourselves in selfless dedication to the bringing of the Gospel of Christ to the whole world.



Reuben E. Nelson, New General Director of Finance and Promotion

As we look at our unified budget we recognize how wondrously equipped we are to meet the varied needs at home and abroad. God has brought us to such a day as this with the tools we need in our hands. Supported by prayer, financial cooperation, genuine understanding, by the best of our sons and daughters recruited for a great task, our missionary organizations become the translation of the holy urge of this hour that glows in your soul and mine. If we conceive of our message and purpose as we ought, we cannot merely look through, we must surge through the open door in a great "Crusade for Christ."

Certainly the Holy Spirit was Guide to those who conceived of this year's program as a Crusade, not knowing when they planned how completely open would be the door to advance. With a great Christian Life Crusade bringing us face to face with the spiritual implications of our task, and with a World Mission Crusade implementing our awakened purpose with means of advance and rehabilitation, Baptists face a year unprecedented in possibility.

The Christian Life Crusade Requires Adequate Preparation

*More than 200 Training Conferences are needed
in preparation for the Christian Life Crusade*

By EVAN J. SHEARMAN

NORTHERN Baptists are not alone in their Crusade for Christ through their Christian Life Crusade and their World Mission Crusade. Many other denominations are being summoned to similar crusades. The combined impetus of these crusades should have a tremendous influence for Christ in all parts of the earth. If we give our best to the Master now our generation can be used of God vitally to change the world; if we withhold our lives and substance, preferring our own physical satisfactions, God will be compelled to use others in helping his Kingdom come.

The Christian Life Crusade begins in our churches in January and much preparation is needed through the autumn season. Each church should officially enroll through its state office. The Crusade Chairman should be carefully selected and a representative Committee and Sub-committees chosen. We will not have another opportunity to carry through this crusade under present conditions and our best efforts are required in the beginning to assure success. Leaders selected should be present at one of the 214 Training Conferences held nearest their church. Because of the importance of these training conferences leaders should be prepared to give up a business day or an event of social pleasure in order to be present. A well-prepared team will visit each training conference to conduct the opening devotional services and give an interpretation of the Crusade. There-

upon the conference will divide into the several groups representing the Crusade areas for achievement. In some centers the Training Conferences will be held in the morning and afternoon with lunch between sessions, and in other centers through the late afternoon and evening with supper between. The entire conference will reassemble for the last half hour to listen to a closing address and to join in a period of consecration.

The Christian Life Crusade is not really so new. It is a striking and purposeful attempt to help Baptists underscore those things

which they ought to be more effectively doing for Christ.

United Church Canvass New Poster

The picture on the new United Church Canvass poster emphasizes the call of religion to youth. The poster is beautifully printed in full color, size 17 by 21 inches. In a blank space 17 by 3½ inches below the picture church organizations may place their own imprint. Order copies from the United Church Canvass, 297 Fourth Ave., New York 10, N. Y. A new leaflet about the Canvass called *A Great Idea*, will be mailed on request. The United Church Canvass is gaining increasingly wide acceptance in communities throughout the United States. Its coming Canvass periods include Nov. 18 to Dec. 2, 1945; and Feb. 17 to March 10, 1946.



Reproduction of poster for United Church Canvass

A Venture in Christian Fellowship

A Christian Fellowship Educational Center has been established at 2510 Center Ave. in Pittsburgh by the Alleghany, Pittsburgh, and Union Baptist Associations. In the fall of 1944, a Survey Committee recommended steps to improve relations between white and Negro Baptists. It was believed that by working together in some significant enterprise of Christian service, there would be developed friendships and understandings which would cut across racial divisions. A program of group activities is being organized and the Center will work through departments of Christian Education in the Associations and provide materials, projects, and leadership in Christian human relations. Rev. William H. Robinson, a recent graduate of Colgate-Rochester Theological Seminary, is the Director.

The Retirement of M. E. McIntosh

Mr. M. E. McIntosh, for more than 20 years Secretary of Publicity for the Council on Finance and Promotion, and editor of special



M. E. McIntosh



Secretary L. W. Bumpus of the Pittsburgh Baptist Association, and Director William H. Robinson and the Committee for the Pittsburgh Christian Center

publications, retired on August 31. He has been editor of the well known January reading books, the current issue of which is entitled *Crusade*, and will soon come from the press. During his long service, "Mac," as he is widely known throughout the denomination, has made many con-

tributions to the more effective presentation of the denominational program. He has long been an advocate of graphic and pictorial methods. Members of the Council's staff gave a farewell luncheon for Mr. McIntosh on Friday, August 31, and voiced appreciation for his fine work.

The Postwar Service of Northern Baptists

An analysis of the financial goal of \$14,000,000 that is needed for restoration, rehabilitation, and advance

The Crusade for Christ, as presented in the Postwar Fund, will provide for restoration, rehabilitation, and a great program of advance.

For the next two years of world relief and emergency, new missionary personnel at home and abroad, hospital supplies, travel to mission fields, evangelism, juvenile protection, and an expanded program of theological education and student work	\$4,000,000
For restoration of churches, schools, hospitals and advance in foreign missions	2,500,000
For advance in Home Missions, new churches, schools hospitals in Latin America and among Indians	750,000
For church extension through cities and states in new permanent communities for Christian centers	3,500,000
For a national Baptist student loan and scholarship fund and for a building rehabilitation program for four Negro colleges	950,000
For the national pensions funds for Baptist ministers and missionaries	1,500,000
For missionary promotion, a stabilization and adjustment fund, and miscellaneous non-recurring items . . .	800,000
	\$14,000,000

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Missionary Reconstruction Begins in the Philippine Islands

An encouraging summary compiled from report letters from Filipino Baptist leaders, and from missionaries who were rescued from the Santo Tomas Internment Camp in Manila

By ADA P. STEARNS

EARLY in 1942 Baptist missionaries in the Philippines were taken by the Japanese from their place of evacuation back to Iloilo. The city was then in flames. The fire had its way, for the water mains had been blown up. A report from Iloilo three years later states: "The city is unbelievably destroyed. The mission hospital is gone except for the main building; the classroom building has a hole in it big enough to drive a truck through. Central Philippine College is desolate." The Student Center at La Paz remained habitable although in need of extensive repairs. The Emmanuel Hospital at Capiz fared better.

The major question for re-

habilitation of the work is not *what* is left but *who* is left. The future will be built upon Christian leadership, not upon bricks and mortar, necessary as the latter may be. Eleven heroic and experienced missionaries lost their lives on the island of Panay. For the remaining missionary personnel, internment and bombings have ended. After health is restored, a new beginning is at hand.

The first concern of released missionary internees was to contact Filipino colleagues. They found a great asset for the future in the fact that the Filipino has no

sense of defeat. One Baptist mother writes, "We have not tasted milk or butter for four years and tasted bread from our ration only this month, but," she continues in high faith, "the Lord provides for us. We are happy in Him because we are saved." No sooner had war abated in the major areas than Baptist work in the Philippines entered its post-war phase. Immediately physicians connected with mission hospitals, pastors, evangelists, the Secretary of the Convention of Philippine Baptist Churches, and other men made their way from village retreats to former centers of work. This summary considers primarily the women who are already restoring a devastated enterprise.

Nurses from Baptist hospitals found their way to Manila to help American Army nurses during the liberation of that city and other areas of Luzon. Miss Loreto Tupaz of Iloilo gathered together the student nurses of the two Baptist hospitals and started them toward completion of a full year's work. Miss Leonor de la Cruz, hospital evangelist and nurse at Iloilo, was on Leyte Island when the American troops arrived. She helped in many ways, but her most unique service was teaching in a little school that developed at the request of army and navy men who want to return to the Philippines as missionaries. This group organized themselves into The Missionary League, and became an unusual "Missionary Training School."

The high school at Iloilo was opened at the Student Center the



The 10th annual Philippine Baptist Leadership Training Institute, in Iloilo, Philippine Islands, May 24-June 7, 1941, six months before Pearl Harbor. Dean was Miss Dorothy A. Dowell, fourth from left in second row. She was one of the 11 missionaries executed by the Japanese

last of May. Before any missionary could get to the city, the Filipinos were already developing plans and publicity for the re-opening of Central Philippine College. Also in May, Miss Jacoba Ibanez used her own funds to have the Home School at Capiz cleaned after Japanese and guerrillas had used the building. Within the month she opened the usual classes from kindergarten through first year high school. The faculty lived in the building. Parts of the roof had been removed; windows and doors were gone; there were many bullet holes; not a piece of furniture re-

mained; all water supply and electrical connections had been put out of order. The teachers wore wooden slippers and no one had adequate clothing. Miss Ibanez concluded her report, "We here who are living realize that our lives are spared because we have not done enough work for Him who died for us."

Destruction of Christian literature was so extensive that first requests from destitute Filipino Christians were not for food and clothing but for Bibles. Plates for printing had been stored in a concrete vault at the rear of the building occupied by the Ameri-

can Bible Society whose Secretary, upon release from internment, found 90% of the type undamaged. Actual printing must be somewhat delayed. The Bible Society, however, has already put on presses in this country gospels in three languages, one of which is spoken in Baptist areas.

Christians everywhere give thanks to God for sparing many loyal workers who are the true pillars of Filipino churches that are living still. American youth are called to stand by the side of these worthy fellow Christians as builders of a new structure founded in the will of God.

TIDINGS



FROM THE FIELDS

Responsive Chinatown in San Francisco

A visitor to the First Chinese Baptist Church in San Francisco on a Sunday morning will be impressed by two unusual facts: (1) he will have a hard time to find a seat; and (2) fully 90% of the congregation will be young people. From this church 38 young men are in the armed forces of the United States. Between January and Easter, 48 new members have been received by baptism.

The Y.M.C.A. boys' worker said to the missionary, "You have the worst boys in the community and you can be thankful for them." After one year of boys' work a marked change can be seen in the lives of many boys from non-Christian homes. Recently 25 boys from this group came to church in a body, sang a special number, and were very attentive throughout the whole service. The speaker of the morn-

ing was the new volunteer boys' director, a minister of the gospel studying the Chinese language at the University of California. He stressed the importance of boys now in relation to the future of the world when they will become the leaders. Under this director are three young men who were stirred to serve as club leaders in the Chinese Church.

The church has won the interest and respect of Chinatown by its cooperative spirit in planning for inter-church community activities, such as the Church Vacation School, the summer Christian Chinese Conference, the Christian Youth Advance Training School, the monthly interdenominational Youth Fellowship, and the Annual Christmas Caroling. The church is also active in the Bap-



Thanksgiving Day Dinner at San Francisco's Chinese Baptist Church

tist Bay Area. Various groups as well as individuals have given generously to the World Emergency Forward Fund.

One of the most encouraging factors is the way the young people are taking hold of the church program as leaders in Sunday school, young people's and missionary organizations. As they gain practical experience, assume responsibility, and acquire knowledge of the great Christian enterprise throughout the world, their own growth in Christian stewardship and living is inevitable.—*Celia D. Allen.*

The First Term in Its New Home

Throughout the summer, following moving day on June 15th,

story edifice built in 1924 and the other a three-floor house, originally belonging to Mr. Frederic Delano, former president of the Wabash Railroad. President Robert H. Beaven reports the new property excellently adapted to the Training School needs. The new home was secured through the help of the Woman's American Baptist Home Mission Society, the school's sponsor.

A Service Project in Mexico

Yolanda, a medical student in the University of Poebia, Mexico, is one of the faithful members of the Philathea Class in the Baptist Church. She found out that visitors were permitted twice a week in the Old People's Home, which

is housed in a dingy, old building near the center of the city. The class named Yolanda and two nurses to visit the Home and see what could be done to bring a little joy to the people. The woman in charge is called the "Madre" (Catholic title of "Mother"). Our representatives could not say they were from a Sunday school class or they would probably not have been admitted, but as friendly visitors they were well treated.

When the girls asked the "Madre" what they could bring as a little gift on future visits, she suggested sweet bread, as the bread provided by the Institution is of very poor quality. The girls reported at the next class session and an offering was taken to buy bread. Now whenever the visitors go on Sunday afternoon, they take as many sweet breads as they can afford to buy. They tell us that the old people are pathetically grateful. The "Madre" indicates which are the poorest men and women and the callers distribute the little gifts. A graduate nurse, who was in that party recently, was so shocked at the pitiable condition that she has promised fifty centavos a week.—*Mabel V. Young.*



BELOW: *New home of the Baptist Missionary Training School.*
LEFT: *President Robert H. Beaven welcomes Carrie Dollar, Youth Fellowship, Florence Carman, instructor in Bible, Alice Green, Field Secretary, and Helen Schmitz, Counselor*

students and faculty members at the Baptist Missionary Training School in Chicago worked incessantly to put the newly acquired property into first class condition for the opening of the new term on September 18th. The school's new home is located at 510 Wellington Avenue, a short distance north of downtown Chicago, and includes two large connected buildings. One is a six



MISSIONARY • EDUCATION



New mission study materials arranged to form a map of Africa

Why Study Africa?

From an article by Emory Ross, of the Foreign Missions Conference

It was by no means through blind chance three years ago that Africa was chosen for this year's foreign study by the churches of North America. The combined judgment which made that choice was and is based on factors clearly defined in the global responsibility and strategy of the church.

Africa is to be one of the world's most searching tests as to what the nations are really prepared to do in international cooperation. For the time being the rest of the world can do pretty much as it pleases about Africa. Africa cannot yet itself effectively apply the

pressures and counterpressures on other nations which, for example, India can. Africa, therefore, will be a test of our real desires.

The church has a vital role to play in informing and securing the expression of public opinion in this country with regard to internationally-agreed policies affecting Africa: (1), because of its century-and-a-quarter knowledge and understanding of African needs and potentials; (2), because of its overall duty of vigorously stimulating and supporting all American participation in world affairs based on the application of Christian principles.

Kongo Kintuadi

KONGO KINTUADI by DANA M. ALBAUGH, formerly a missionary in the Congo and now Foreign Secretary of the American Baptist Mission Society for Europe and the Belgian Congo, is a book both authoritative and sparkling with life with the background of experience and the perspective of wider contacts in his present capacity. The heart

Bible

Book-of-the-Month
I AND II THESSALONIANS
for September



Reproduction of front cover of Dana M. Albaugh's new book

of the book is evangelism. Congo proverbs and the prayers of Congo Christians add a devotional quality. The book provides an opportunity to become acquainted with Baptist African leaders in their own setting and a perspective of Baptist work in relation to all other denominations in Congo. There is the challenge of immediate postwar activity and untold opportunity. The large format provides space for pictures, charts, and maps profusely distributed through its 40 pages of friendly fellowship with Congo Christians. Price, 60 cents.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship:

Peace! World Peace! A word we waited for during long, tragic years, the word that could bring some semblance of hope and meaning to this generation.

But peace is so much more than a word. It is the greatest challenge that has ever come to this or any generation the world has known. It is a fateful hour for our country and because of

it for the world. Prestige and power hold fearful temptations to selfishness, to advantage over weakness elsewhere, to insensitivity to terrible need. Here is a critical need for the Christian

motives of service, compassion and love, to use and direct the power for the good of all.

It is hard to put into words the weight of responsibility for the future of the world which rests on the Christian youth of this generation. This is a crisis hour and you Christian young people have been chosen for this task. You must be centers of outreaching, self-giving service, the nucleus everywhere of right thinking and action at whatever cost.

Some of you, perhaps many of you, will give yourselves to reconstruction and missionary service in many parts of the world. More of you will look upon your chosen vocation not as a source of selfish satisfaction and comfortable existence but as the very agency and avenue through which to carry forward the Christian world mission. Still more of you will seek to make your church a center of a crusade for Christ.

You need not wait for some future time when confidence and abilities are greater—the time is now and the call of Christ so clear. Look closely at your *Church Loyalty Crusade* and see what you can take hold of at once to bring new stirrings in your church; take the *New Friends for Christ Program* seriously, for other young people are needed for this fight and this peace. Make the *Adventure in Living and Giving* truly an adventure. A whole new Christian swing toward the things of God could take place because of you and this is the moment to begin. Never has the call of Christ to his disciples, "Follow me," held such challenging meaning. If this generation has daring enough to win the peace their lives will answer, "We Follow—Not With Fear."

Elis P. Kappen



World Wide Guild Chapter at North Syracuse, New York

A Busy Chapter

Rosemary Bennett, leader in the Guild Chapter at North Syracuse, writes about their doings:

"Our girls have been much interested in building a Guild library. Thirty new books have been purchased, making a total of over 100 books in the library at the present time. A Prayer-Partner chart has been made, which consists of a large world map encircled by pictures of missionary prayer-partners. Extending from the pictures are ribbons designating the field of each missionary. Under the pictures is the name of the Guild Girl who is the missionary's prayer-partner. Stars are pasted on to show who has written to, or received an answer from a prayer-partner. The girls have also taken Indian girls of the West as pen-pals. In November, we sponsored a large youth rally in our high school and about five hundred people attended. The December meeting was in the form of a banquet, and various church leaders were present, including our Associational Secretary. An exhibition of our Christmas White Cross work was arranged. Each year we hold a candle-light initiation service at a

'special' meeting. It has been very impressive and several girls have pledged themselves to Christian service, and to the mission field, by kneeling in consecration by candle-light. We have taken in \$191 this year, and have spent it on books, missions, tracts, 'Secret Place,' and summer camps. All of us are working together for the coming of Christ and His Kingdom."

Attention, Guild Girls!

PROGRAM BOOKLETS ARE READY! We have had problems by the dozen with books, manuscripts, printers and authors but here they are for your use and your delight. Sally Peck Chapters—Senior High girls—will use the booklet, *On the Move*, covering home and foreign mission themes. Both foreign programs on Africa and the book on which they are



based are written by our own Baptist foreign secretaries. Secretary Dana M. Albaugh writes the book, *Kongo Kintuadi*, and Secretary Hazel F. Shank writes the programs. Fascinating, too, are the five programs by Mae Shane, a home mission board member, which are built around the observations of a traveling reporter among uprooted Americans and put down in the book *Christianity Where You Live*.

Leaders of Ann Judson Chapters of Junior High age girls will find the additional help they need for their home and foreign study in the program booklet, *New Friends in New Places*. Mary Helen Hale, a missionary appointee, writes the helps on Africa, and they are different. The two basic booklets covered by the booklet are *More About Africa* and *When People Move*.

Alma Noble girls will find in the two booklets, *Study and Worship Programs on Africa* and *Study and Worship Programs on Uprooted Americans*, the guide to a year of rewarding study into two pertinent themes. *These Moving Times* and *The Cross Over Africa* are the books to use with them. Hazel F. Shank and Mark Rich are the Baptist authors of the program booklets.

Each booklet is 25 cents. In these days of paper shortage copies should be ordered at once.

Friendly Contacts

Girls from the Ann Judson Chapter of the World Wide Guild, First Baptist Church, Lebanon, N. H., have done White Cross work, sent a Russian kit box, and given \$10 to the World Emergency Forward Fund. They have also had contact with Bacone by correspondence, and with Keams Canyon, Ariz., and the Japanese Relocation Center at Minidoka



World Wide Guild, Lebanon, N. H.

by gifts of pictures and books of pictures. They have raised \$40 for their Guild treasury by putting on a food and rummage sale.

World Service Activities

Among the recommended activities in "To Christian World Friends" is a section on the Baptist Youth Fellowship. Some questions have been raised as to the meaning of Item VIII under Activities. Any church which has a functioning World Service Committee in the Baptist Youth Fellowship may receive ten credits toward the Missionary Education Certificate. In addition, where there is a girls' program in the Baptist Youth Fellowship—namely a W.W.G.—additional credit is granted. Each W.W.G. will qualify the church for 10 credits toward the Achievement Certificate of Missionary Education. Another 10 credits will be granted when there is a Royal Ambassador program for Junior High boys in connection with the Baptist Youth Fellowship.

Fellowship Vesper Day

Fellowship Vesper Day, one of the high points of the year with its emphasis on fellowship in worship, is *Sunday, December 2nd*. This day is the denomination's Sunday of Sacrifice with emphasis on the World Mission Crusade.

Therefore it would be fitting to designate any offering for this purpose. However, the Fellowship Vesper Day is not planned primarily for this purpose but as a service of worship in which the offering is thought of as an act of worship.

A special worship service has been written by Rev. Robert Eads, based on the Fellowship theme of the year, "We Follow—Not With Fear." It can be used in the hands of the participants in the program, or it can be distributed to the whole congregation.

The service is priced at 5 cents a single copy or, in quantities of 10 or more, it is 2 cents each. A check or money order should be sent with the order. Get orders in early—on or before November first.

Usually the spirit of the day can be achieved best in a service set apart from other meetings where a special atmosphere can be created and the service can be unhurried. Where possible several churches in a city area or in adjacent towns should observe the day together to symbolize its fellowship purpose.

Guild in Midnapore

Miss Ruth Daniels, one of our missionaries on furlough from Midnapore (Bengal-Orissa Mission), India, sends this letter which she received from one of her Guild girls there whose name is Anjali:

"Our W.W.G. is going on very well. Miss Mukerjee conducted our meeting beautifully one week. We arranged the table with a beautiful table cloth and flowers. We will soon elect our new officers. We sent 25 bags to Dumpara as Christmas presents to the school children. We have sent Rs. 5/ to Miss Knapp to be sent to the

Mission Fund of the World Wide Guild in America. Our White Cross work is now stopped because all the pictures for scrap books are gone and the price of cloth is so high we cannot do any sewing. Please give us any advice you can. We have nearly finished the book, *Into the Way*, and we now discuss the religious life of different countries. Miss Mukerjee told us about Burma last week. On behalf of the World Wide Guild I thank you for all the pictures you have sent."

Boys' Group Reports

The Roger Williams Chapter of Royal Ambassadors of the First Baptist Church, Norwich, N. Y., has had a very interesting year. We are interested in obtaining the various degrees of the Royal Ambassadors and have monthly meetings. Last Mother's Day we had charge of the worship service of the Church School. A large picture of Sallman's "Son of Man" was presented to the church in honor of our mothers. A roll call of missionary heroes whose lives



Royal Ambassadors at Norwich, New York

we had studied, was given. A Mother's Day Tea was held at the home of our Counselor, Mrs. H. M. Quincy. Last January, we arranged an Indian American display which exhibited the talents of our Indian friends. Since that time, a number of our group have been corresponding with Indian boys at Bacone College. We have given to the missionary quota of our church and at present are collecting a box of gifts to be sent to a Christian Center. Two of our boys had the privilege of attending the Royal Ambassador Camp Neyoraca. The social side of our organization has not been neglected. We have had various social times during the

year, such as indoor picnics and Valentine Party. I am enclosing a picture of our group. We are wondering how many Royal Ambassador groups have a woman for a counselor?—*Donald Allyn.*

Cuba Contributes

Eleanor E. Dow, one of our missionaries at Colegios Internacionales, El Cristo, Cuba, has sent in a check from her Guild group which will be credited to the World Emergency Forward Fund. Accompanying the check was the following letter:

"Our Guild is late in sending its Love Gift this year, but we are happy to be able to do something even though it be little. We are a very large group this year, more than sixty in all. Interest is good, in spite of the fact that very few of the girls are Christians. They pay their quotas quite faithfully and are anxious to play the Good Samaritan whenever the opportunities arise. In December we used the Fellowship Vesper Service. In fact, it was so well liked that we repeated it later."

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Dear Boys and Girls:

I hope that each of you has had a good vacation and are ready for a big year's work. Your first opportunity to show how much you care about the children of all the world comes now. You will recall that last year you gave your dimes to the World Emergency Forward Fund. This year the name of the fund to which you are asked to give is the **WORLD MISSION CRUSADE.**

This year you are asked to be working on your offering that will be made in every church of

the Northern Baptist Convention on the Sunday of Sacrifice, December 2nd. Your money will be used to buy food and clothes, milk and medicine for hungry children of the world and to help send out new missionaries who will rebuild churches, hospitals and schools, that the gospel of Jesus Christ may be preached once more to people who haven't heard the story. Of course you want to help. We need *four million dollars* to do this gigantic task. How many dime folders will you fill? Fill one a week if you possibly can for

every dime means that we are nearer our goal.

Here are some things you might do to earn your money: run errands, sell papers, cut the grass, deliver packages, take care of a little brother or sister. Be sure that your gift on the Sunday of Sacrifice really represents a money gift that you give because you love other boys and girls who need so much. Let's have a real love offering on the Sunday of Sacrifice.

Cordially your friend,

—*Florence Stansbury.*



Children's World Crusade in the Baptist Church of Cairo, Illinois

Western New York Rally

I had a fine opportunity to present materials and methods at our conference period, while the children were playing games. Many new people seem to be interested and I have two invitations to speak to new groups. We had no film, so could not get a picture, but it would have made a fine one—platform lined with flags of all nations, pictures of latest means of travel (airplane, streamlined trains and ocean liners), with Tom Curr's picture "Follow Me" on an easel in the center of the stage. Children were seated at long tables, ready with work, and afterward used for our supper—sandwiches, cocoa, fruit cup and fancy cookies. After supper the box of White Cross work was dedicated by a group of girls (who had used the service in their own church), using Matthew 25:34-40. We sang "This is My Father's World," were led in prayer, concluding with the Mizpah benediction. Went home tired but happy. The program was built around the theme, "Building a Better World."—*Mrs. Raymond Van Alstyne*, Western N. Y. Secretary.

C. W. C. Rally Day

A Children's World Crusade Rally Day program was held at

the First Baptist Church, Delavan, Wisconsin, Saturday, May 19, 1945, with the Delavan C.W.C. Company entertaining. Fifty-four Juniors from the churches of Honey Creek, Lake Geneva, East Delavan, Walworth and Darien were present. After a piano prelude by Jerry Olson, Jean Baker, C.W.C. president, welcomed the Crusaders. The Scripture, was read by Eugene Carmen, Joseph Haacks and Evelyn Proctor. The Lord's Prayer was followed by a response sung by Joanne August. An offering of \$5.33 was sent to the World Emergency Fund. The Honey Creek Junior Choir sang.

Mrs. William Baker, State C.W.C. Chairman, gave a report of the State work. She told about the new study material for the com-

ing year and the new stewardship material **FRIENDSHIP PLANE**. First place in the Reading Contest went to Marcellon, Wisconsin; second to Delavan, and third to Honey Creek. The Crusaders of the state gave \$274.33 to the Unified Budget, \$78.31 to the World Emergency Forward Fund, and at Christmas sent 166 gifts to the American-Japanese children.

Jean Pierce, Walworth, gave a sketch of one of our Special Interest missionary families—the Leonard Crain family of Burma. Another interesting missionary story was told by Betty Aspinall of Lake Geneva. A prayer was read by Darien, ending the program.—*Joanne August*, Secretary.

Sunday of Sacrifice

The materials for the *Sunday of Sacrifice* are in your state offices now. Be sure to order for *each child* (1) a dime folder, (2) the form letters. The letters attempt to interpret to the children what their money will do for some of the children around the world. After each letter has been used with the whole group send one home with each child. In this way parents too are reached with the story of what we as Northern Baptists are trying to do. Send today for the quantity you need.



Children's World Crusade Rally in Delavan, Wisconsin

Mission Study Materials

Do you have all the materials for your Home and Foreign Mission study projects to use with the children? Here's the list. Check it and order today:

KINDERGARTEN: *Missionaries Help Boys and Girls.*

PRIMARY: *Friendship Magic, Mpengo of the Congo, Our Neighbors Far and Near.*

JUNIOR: *Trailer Town, Nyanga's Two Villages, Our Neighbors Far and Near.*

No Sunday Work for Ah Niu

Ah Niu was a ricksha coolie who loved his Lord and was faithful in all things—well, most things anyhow. One day I noticed as he pulled his ricksha into the church yard that the seat was turned over. Wondering why it was so I asked him about it.

"Why, don't you understand that?" he said. "That means that my ricksha is not for hire. You see, Mr. Clayton, the hong won't rent me a ricksha for six days a week. They make me pay for it on Sunday too. Now I can't afford to pay seventy cents and not use it. That would take too much of what I earn during the six weekdays. So on Sunday morning I get up early and pull until I have earned seventy cents. Then I turn over the seat of my ricksha and I won't take another fare even if they are going right in the direction of the church. But you know sometimes my last fare has amounted to say sixty-five cents and my next fare will be ten cents so that I have seventy-five cents, five more than I need for my rental. Do you know what I do with that extra five cents?"

"No, Ah Niu," I said, "I don't know. What do you do with it?"

"I have that much extra to put into the collection basket at

church," he said. And then with a broad, beaming smile he asked, "Do you know how much I've got this morning extra for the Lord?" And jingling them in his pockets a moment he extracted a handful of coppers, counted them carefully and said, "Eleven coppers extra for the Lord."—*E. H. Clayton.*



Nsanbi of Belgian Congo

COME!

Nsanbi is waving her hand. "Come!" she calls. She is a very tiny dark brown African girl. She wears a pale green cap, crocheted

by her mother, and a little green sweater. Just now she stands back of a fence made of branches woven together in Congo fashion, making steps for Nsanbi to climb. Her feet are on the lowest branches and she stretches her little head so that her eyes can look through the fence. See her eyes sparkle, as she beckons us.

Who is Nsanbi, I can hear you say. She has still another name—Leopoldine. She is named for Leopold III, the King of the Belgians. Her father is a teacher at the Sona Bata Boarding School. Her mother could not read when she was married. For one year she learned to read and write. Baby Nsanbi had to sleep in a basket in the School Office, while her mother studied with the girls.

Now she is big—two years old. She plays with Ngunga, also called Victorine for Victory, which even the Africans want. Ngunga is also two years old and likes to sit on a mat with Nsanbi. The missionary gave them each a doll, gifts from boys and girls in America. Nsanbi and Ngunga like very much their dolls. It is fun to play with dolls. But when the bell rings they both get up, for that means their fathers are coming. Ngunga's father teaches too. They both set out for the schoolhouse, toddling as they go. When they see their fathers, they smile and cry, "Tata, Tata!" They love their fathers.

She likes to wave to people. See, she is waving to us again. She is calling you and me to come to her. "Come over into Congo and help us," they pray. Let us answer them, "Yes, we are coming when we grow up. We shall study to be teachers, pastors, nurses and doctors. Then we can better help Nsanbi and Ngunga and many other African boys and girls."—*Vendla Anderson.*

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Mothers—Daughters!

By MRS. T. FACKRE

EACH year at our Mother and Daughter Banquet, sponsored by the Woman's Union of Hanson Place Baptist Church, Brooklyn, N. Y., our women plan to introduce the new theme of our denominational work as suggested by the National Committee on Woman's Work. We endeavor to put the emphasis on Christ rather than make the program a glorification of mothers.

This year the theme is *Thy Spirit Kindles the Flame*, and we attempted to develop the idea of the flame beginning with the individual—"In the Heart"—which was our devotional period, presented by Mrs. Hass. We had the platform behind the speakers' table arranged as a simple living room in any Christian home, with a hearth arrangement with a log fire of birch logs, lighted to make it appear warm and cheerful (electric lights, of course). On the mantel was a vase of fresh flowers and a picture of Christ. There was a table with candles and an open Bible. An attractive bridge lamp stood behind a comfortable chair. The lights in the room were turned off for the worship service and only the bridge lamp was lighted, centering the attention of the audience on this setting. Mrs. Hass spoke of the mother-and-daughter relationship in a Christian home, and of how the Christian mother helps to kindle the flame of God's Spirit in the daughter's heart by teaching her to be *Grateful*, *Obedient*, and *Daring*. At the beginning of the service, one of our

Intermediate girls seated herself in the chair in the setting, with her Bible in her lap; after each word in the acrostic had been developed, she read certain Scripture verses which emphasized the thought which Mrs. Hass had been stressing. After the Scripture had been read, two young mothers sang a hymn as a duet, which further confirmed the thought of the moment.

When the service was completed, the lights in the room were again turned on, and the next episode dealt with the Spirit growing from the individual to the home and the family altar. There were tributes from mother to daughter and daughter to mother, through the words of a poem written by one of our oldest and best-loved Sunday school teachers, and through the words of a song by our second vice-president.

The next episode carried the theme from the hearth to the whole wide world—"Around the Earth"—and was developed by Mrs. E. W. Parsons, then Chairman of the National Committee on Woman's Work, who gave a most inspiring talk with a missionary emphasis, stressing the need of God's Spirit.

I might add that the room was most attractively arranged, though the decorations were very simple. The table decorations were made by two of our Intermediate girls under the supervision of their Sunday school teacher. They bought paper dolls (about 7 and 10 inches tall) to represent mothers and daughters. These were mounted on heavy cardboard, and dressed in pastel

shades of crepe paper. These were placed in the center of each table—a "mother" and a "daughter" standing on either side of a garden fence with an open gate. The tables were covered with attractive paper tablecloths in pastel colors, with napkins in contrasting colors set in the forks in a gay butterfly arrangement. Tall candles in pastel shades were on each table.

Individual programs were mimeographed folders with an appropriate design on the cover. These were available at that time at \$1.50 per hundred at Church World Press, Cleveland, O., and at Ernst Kaufmann, Inc., 7-11 Spruce Street, New York, N. Y.

Under the general theme, the outline was as follows:

In the Heart: "My heart an altar and thy love the flame." (See devotional service above.)

On the Hearth: "Daughters of Hanson Place Church." (Song and poem as mentioned above.) The keynote for this topic was set by a quotation from a poem of Grace Noll Crowell, concerning the family altar.

Around the Earth: "The Spirit of the Lord is upon me." (Address by guest speaker.)

The hymns and Scripture for the devotionals were: Psalm 105:1, 2—"Count your blessings"; Psalm 56:3, 4—"Trust and obey"; Philippians 3:12—"I'll live for Him who died for me."

Please Note!

The suggestions given in the June issue of *MISSIONS*, and any others relating to the current theme, *THY SPIRIT KINDLES THE FLAME*, are intended for program chairmen and others who already have copies, for the program itself is *out of print*. Nearly 8,500 copies were sold prior to July 15th, and presumably are now in use.

Do not forget that other prepared programs are available. *Study and Worship Programs on "The Cross over Africa,"* by HAZEL F. SHANK, and *Study and Worship Programs on These Morning Times,* by MARK RICH, will be used by many groups. The programs are 25¢ for each series; the books are 60¢ each.

For five cents, you can secure a booklet of *Five Programs on "Home Mission Digest II"* (the Digest is 25¢).

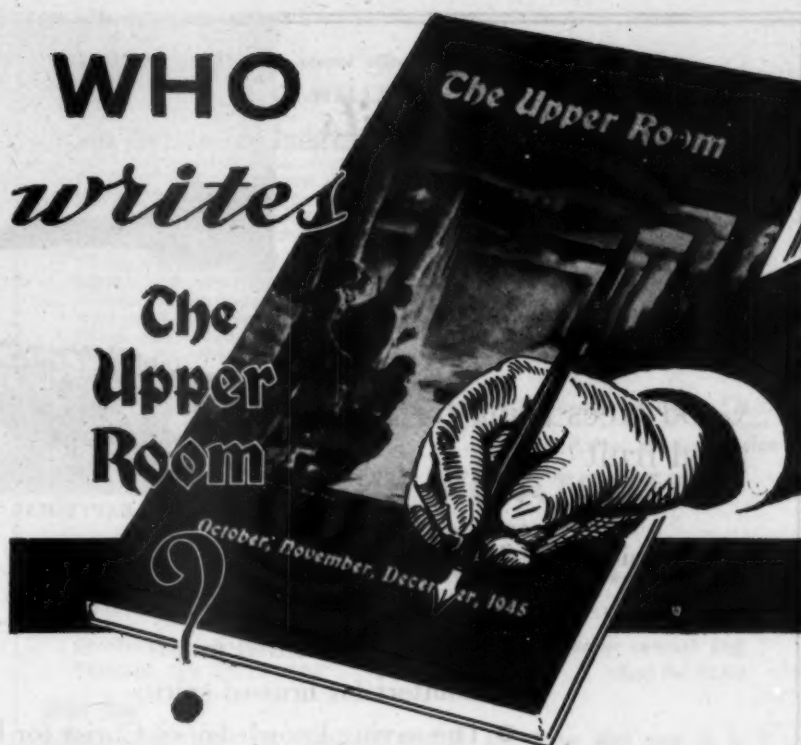


Herbert James Vinton

News of the death of Herbert J. Vinton, "somewhere in Burma," early in 1942, reached New York through his nephew, Dr. Gordon S. Seagrave, who only recently on his own return to Burma learned of his death, amid loved friends, where he peacefully fell asleep. Mr. Vinton was the last of his generation of that illustrious Haswell-Vinton-Seagrave missionary family who have already given well over 500 years of service in Burma. When the Japanese invaded Rangoon, in 1941, he was so ill and helpless with paralysis that he could not be evacuated to India. His devoted Karens took him to a village in the jungle where he was kept in safety, and where he died. He was born in Burma, July 17, 1869. His early schooling was secured in the United States. His parents were in charge of the great Rangoon Sgaw-Karen Mission, and he returned to assist them in various other capacities. He also served as superintendent of the Karen High School, and as Burma Mission Treasurer. Always he was engaged in evangelistic work for which he was fitted. He was fluent in using the Karen language, and was a fine singer, two accomplishments which endeared him to the Karens. The number of young people he helped through school will never be known. During the last years of his life he was a great and patient sufferer. His beloved Karens ministered to him as tenderly as to one of their own.

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WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY, 152 Madison Avenue, New York 16, N. Y.

BOOK REVIEWS

(Continued from page 429)

The Saviour's Invitation, by HYMAN APPELMAN, is a collection of 18 evangelistic sermons. (Zondervan; 171 pages; \$1.50.)

• • •

Books Received

A Dipper Full of Stars, a Beginner's Guide to the Heavens, by LOU WILLIAMS, Follett Publishing Co., 170 pages, \$2.00.

Peter Deyneka, an autobiography of a Twice Born Russian, by PETER DEYNEKA, Zondervan Publishing House, 131 pages, \$1.25.

His Terrible Swift Sword, a book about the Jews and Palestine, by NORMAN MACLEAN, with a foreword by DANIEL A. POLING. A vigorous criticism of British policy on the ad-

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Sabbath, the Day of Delight, by ABRAHAM E. MILLGRAM. A masterly study of the origin, history, and observance of the Sabbath, in 21 chapters, 43 illustrations, and a musical supplement. Jewish Publication Society, 493 pages, \$3.00.

Religious Liberty, an Inquiry, by M. SEARLE BATES, International Missionary Council, 604 pages, \$3.50.

America: Partner in World Rule, by WILLIAM HENRY CHAMBERLIN, Vanguard Press, 318 pages, \$3.00.

The Anatomy of Peace, by EMERY REEVES, Harper and Brothers, 275 pages, \$2.00.

Desired Haven, a novel of north-western Canada, by CATHERINE STADTLER, Zondervan Publishing Co., 142 pages, \$1.25.

The Hour Struck, a story of mystery, crime and punishment, by DAN E. PATCH, Chief of Police in Ypsilanti, Mich., Zondervan Publishing Co., 202 pages, \$1.50.

Fog Over Hong Kong, a missionary novel reaching a climax in the Japanese conquest of Hong Kong, by KEN ANDERSON, Zondervan Publishing Co., 160 pages, \$1.25.

Pension Fund Dues

An announcement about the discontinuance of voluntary reductions

By M. FOREST ASHBROOK

On November 21, 1944, the Board of Managers of the Ministers and Missionaries Benefit Board voted to suspend until

further notice all voluntary reductions of Pension Fund dues . . . effective with the next anniversary date of certificate after July 15, 1945 for members on the old "6% basis" and with the next anniversary date of certificate after January 1, 1946 on the current "10% basis." (For a full

explanation write for a copy of the pamphlet, "Making Assurance Double Sure.") This is one of the precautions demanded by these disjointed times to guarantee beyond any possible doubt the financial stability of the Retiring Pension Plan and to assure the utmost benefits to the ministry. It does not constitute a change in regulations.

Recognizing that assumption by the minister of the amount formerly granted in dues reduction would be a financial hardship, the Board has urged that this be assumed by his church or other organization. Every effort has been made to inform the churches and to request that they assume the additional amount payable for their pastor. The response has been remarkable. Pastors and churches have seen the wisdom of the action and have applauded it. Churches for the most part have gladly assumed the additional amount payable.

Some churches, however, have not yet voted to relieve the minister of this extra load. The delay is probably due to the vacation season. It is earnestly hoped that they will soon join the majority.

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Chinese Baptists in San Francisco

On a recent Sunday morning I preached at the worship service at the First Chinese Baptist Church in San Francisco. Rev. Albert Lau has been pastor for the past 12 years. There is always dignity and refinement in the order of service, the music is good, and one senses a true spirit of worship. By actual count more than 175 people were present of which at least 140 were young people, few of whom were beyond 30 years of age. This percentage of young people is the regular custom. I doubt if there is another church in the land which has such a large percentage of youth in its morning worship service. There

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American Chinese Party

Last Saturday the children of the Austin Baptist Church of

Chicago entertained the Juniors of the Chinese Church. The Chinese children and our boys and girls put on a pageant. Afterward we went across the street for games in the park. The children of the Austin Church had set a lovely table with flowers and candles and pretty paper cups for the candy. We went back to the church the last thing for our "feast" and for the picture-puzzles the children had made for their guests. It is a project we have been working on for months and we are glad of its happy ending.—Mrs. E. S. Osgood.

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